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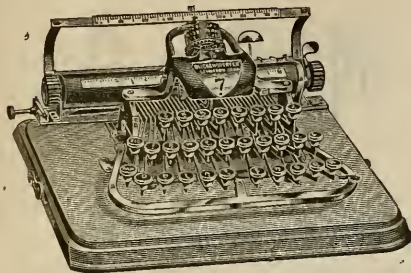
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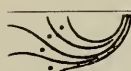

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IMPROVEMENT ERA.

VOL. I.

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No. 4.

"THE THIEF ON THE CROSS."

BY ELDER GEORGE REYNOLDS, OF THE FIRST COUNCIL OF
SEVENTY, OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS.

"Well, what about the thief on the cross? he wasn't baptized, and he went to heaven." How often have our brethren been confronted with this assertion when emphasizing the doctrine that without baptism no man or woman can be saved in the kingdom of God. The elder thus assailed generally answers the objection by proving from the words of the risen Redeemer to Mary that he did not go to heaven, therefore the thief did not. But suppose the objector could prove that the penitent thief did go to heaven, what proofs has he that the thief had not been baptized? Most certainly the scripture does not say so.

Now it is not our purpose to affirm that the thief was baptized, our argument is simply that taking the scriptures alone, the weight of testimony is in favor of that proposition. Let us first examine the writings of the evangelists.

Matthew, Mark and Luke give more than the customary details when they narrate the ministry of John, the forerunner of the Messiah. Matthew says:

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. * * * Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. (Matt. 3: 1, 2, 5-8).

Mark confirms Matthew's testimony in the following words:

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. (Mark 1: 4, 5.)

Luke also testifies with regard to John's reproof to many of those who sought baptism at his hands:

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance. (Luke 3: 7, 8).

From these passages we learn that "all the land of Judea, and they of Jerusalem," to use the language of Mark, or, to quote the words of Matthew, "Jerusalem, and all Judea and all the region round about Jordan" went out to John and "were baptized of him in Jordan, confessing their sins." That all sorts and conditions of men went out is evident from the fact that members of the two great contending religious factions of the Jews—the Pharisees and Sadducees—are particularly mentioned, and they and their following would embrace by far the greater part of the Jewish people. Now, allowing all that can be asked for oriental exaggeration or hyperbole (if the writers of the Gospels need any such allowance), when the inhabitants of *all* Jerusalem, Judea, and the regions round about are said to have been baptized, we must reasonably admit that the great majority of the people received this ordinance. And if this be the case why should we assert that the thief was one of the few that were not baptized, when there is not the least warrant in other parts of the scripture for that assertion? To the contrary, we esteem the testimony of Luke with regard to his conduct on the cross as

strong presumptive evidence that, though a malefactor and a sinner, the thief was or had been a member of the church.

Let us read and consider Luke's statement:

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man has done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. (Luke 23: 38-44).

Here we have in the expressions of this poor culprit a most sublime manifestation of faith in the person and work of the Lord Jesus Christ. Search the scriptures through, from beginning to end, and we believe no nobler example can be found of unwavering faith. Let us think of the conditions. Jesus, his companion in humiliation and suffering, was hanging on a cross by his side, condemned as a criminal, if not as a traitor; all the hopes that he had held out to his disciples crushed and vanished. Apparent failure of the completest kind was closing his life's work, and a death of torture, intensified by ignominy and insult, was the end of all the promises he had made to his followers as the King of Israel and the Savior of mankind. Yet in this the darkest of all dark hours, when himself racked with the torments of the cross, this poor offender raised his protest when the other thief reviled, and defended the character of Christ as best his circumstances permitted. His very question, "Dost not thou fear God?" shows that he himself did, even though he had fallen into transgression. His confession—"we indeed die justly: for we receive the reward of our deeds, but this man hath done nothing amiss"—proves that he had repented of his own sins, and that he was not a believer in the many charges brought against the Savior. Then turning to Jesus he said, "Lord, remember me when thou comest into thy kingdom." Here in the midst of circumstances the most untoward, the

most disheartening, he recognizes Jesus, as "Lord," and asks Him for remembrance when He comes into His kingdom. Where did this man learn to acknowledge Jesus as Lord? When and where had he received the assurance of the coming and perpetuity of his kingdom? whence did he obtain his unquenchable faith, that shone amid the overwhelming darkness, when even the apostles were thinking of "going a fishing?" (John 21:3).

He had not learned these things nor acquired this faith as he hung upon the cross. It was not a sentiment of momentary growth. No, it was strong and enduring, and shows that though a backslider and a culprit, he had been a disciple, or at least a believer.

Then, the answer of the Redeemer gives further strength to the idea that he was a member of the church: "Verily I say unto thee, Today shalt thou be with me in paradise." It was an answer of recognition, of consolation and of hope. Jesus did not speak to him as a stranger, did not announce to him any principle of the gospel, or suggest faith and repentance; but he gave him the most gracious of all promises, that that very day he should be with Him, his Lord, in the world beyond the grave.

And where did Jesus that day go? We know from his statements to Mary three days later that he had not yet ascended to his Father. If the place where God dwells, as we all believe, is heaven, then he did not go to heaven, and if the thief went with him, he did not go there either. Therefore, when Jesus said paradise, if he did say paradise, he did not mean heaven. But we know from the testimony of Peter the apostle one place where Jesus did go. He went to a prison in the spirit world, where the antediluvians, who had rejected the preaching of the gospel by Noah, and others of a like kind were held in bondage. But was that the only place where Jesus went during the three days his body was in the tomb? On this point the scriptures are silent, but we think the inference is consistent that He visited other parts of the spirit world besides the prison in which the rebellious antediluvians were confined. Jesus said, in my father's house are many mansions; and of all those mansions, did He only enter

one, and that one, we may believe, the lowest, the darkest of all? Indeed, we suggest that the prophecies regarding the work of the Savior could not be fully fulfilled without he did go elsewhere. Isaiah says: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Is. 61: 1). "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves" (Is. 49: 9). "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Is. 42: 7).

These prophecies received only a very partial fulfillment if the prison of the antediluvians was the only place in which He ministered. The deliverance promised the captives, the opening of the prison to those that were bound, was something more than the preaching the way of deliverance, through faith and repentance, to these once hardened sinners. To fulfill the prophecies in all their glorious intent, the deliverance promised must be one nigh at hand, not a conditional one, at best afar off. It must be the flinging wide open of the prison gates that those who were prepared to come out into the light of day could do so. We are told by the sacred historians that many, both on this continent and at Jerusalem, rose from their graves immediately following the resurrection of Christ and were seen by many (Matt. 27: 52; III. Nephi 23: 6-12). Are we not justified in believing from the teachings of the modern servants of God that these could not have taken their bodies from the grave without Christ had carried to them the keys of the resurrection. If this be so, when did He visit them? It could not have been before His death; it was not after His resurrection, for they arose practically at the same time; therefore He must have visited them while His body lay in the sepulchre.

Now we do not assert that the penitent thief was resurrected. Of that we are in entire ignorance, but we do not think that he went with Christ to the region where the antediluvians were imprisoned. We hold this opinion for two reasons. In the first place, the thief did not need to have

faith and repentance preached to him. He already had the strongest faith in Christ and his mission and he had repented and confessed his wrong-doing. In the second place this prison does not agree with our conceptions of paradise nor with the description given of it in Holy Writ. Alma (who, we must remember, lived before the advent of the Savior, and consequently his description directly applies to the righteous then dead) says:

The spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles and from all care, and sorrow, &c. (Alma 40: 12).

Nephi also speaks in the same strain, (II. Nephi 9: 13). In neither of these passages can we draw the slightest inference that any but the righteous inhabited paradise, or that it in the least degree resembled a prison where the spirits of the wicked were confined.

But it is possible we have a strained translation of the original Greek word, given us as paradise, and that to be absolutely correct all the Savior's promise to the thief amounted to was that that day he should be with Him in the spirit world. Let this be so and we are still justified in believing that the Savior took the penitent malefactor to that part of the world beyond mortality for which, according to the condition of his mind and heart, he was, at the time of his death, most fitted.

DISDAIN RETURNED.

He that loves a rosy cheek,
 Or a coral lip admires,
 Or from star-like eyes doth seek
 Fuel to maintain his fires;
 As Old Time makes these decay,
 So his flame must waste away.

But a smooth and steadfast mind,
 Gentle thoughts and calm desires,
 Hearts with equal love combined,
 Kindle never-dying fires.
 Where these are not, I despise
 Lovely cheeks, or lips or eyes.

Anon.

STATEHOOD AND HOW IT WAS ACHIEVED.

BY HON. WM. H. KING, UTAH'S REPRESENTATIVE IN CONGRESS.

IV.

The next effort to secure statehood was memorable. The Mormon people felt that a continuation of the territorial system was almost unendurable. They felt that the federal officials were oppressive and unjust; that bigotry and intolerance characterized their administration of the laws. When the territorial legislature met in January, 1872, a bill was passed providing for a constitutional convention. It was vetoed by Governor Woods, but a joint resolution embodying the provisions of the bill was hastily passed. In pursuance of the resolution, delegates to the constitutional convention were selected, and on the 19th of February of the same year, the convention organized. The strongest men of the territory were elected, among them being Mormons and non-Mormons. From the former were Hons. George Q. Cannon, Orson Pratt, John Sharp, John T. Caine; and from the latter Judge Hayden, Gen. Connor, Gen. Barnum and Hon. Thomas Fitch. The convention was animated and earnest. All the members, except Judge Hayden, entered into the spirit of the movement and were sincere in their desires for statehood. Mr. Fitch and others urged that concessions be made, and provisions inserted in the constitution regarding polygamy, that would meet the approval of the nation. He stated: "There is no safety for the people of Utah without a state government; for under the present condition of public affairs, their property, their liberties, their very lives, are in constant and increasing jeopardy."

Though the constitution did not contain the provisions desired by Mr. Fitch upon this question, yet it provided that whatever terms might be prescribed by congress as a condition precedent to admission, if ratified by the people, should constitute "a part of this ordinance." Upon submission to the people the vote for the adoption of the constitution was nearly unanimous.

Hons. Thomas Fitch, George Q. Cannon and Frank Fuller were selected to present, in connection with delegate Hooper, the constitution to the president and congress.

Again congress refused to admit Utah, nor was there any suggestion upon what terms admission could be secured. The legislative assembly in 1882, by joint resolution, again authorized a constitutional convention. The people responded and selected delegates. The convention met and, in due time, drafted and adopted a constitution. For the first time "Utah" was chosen for the name of the proposed state. The vote of the people for the adoption of the constitution was overwhelming. Hons. John T. Caine, W. H. Hooper, F. S. Richards and other able and representative men were selected as delegates to present the constitution and memorial for statehood to congress. But their efforts, like those previously made, secured no response, and Utah was still denied that to which she was entitled.

To many the refusal of congress to confer statehood, when it was sought by Utah in 1887, was inexplicable. It is known that the President of the United States and many high officials, including congressmen and senators, were willing, if not desirous, of opening the gates and bidding Utah welcome as a sovereign state. The constitution which was adopted by the convention, July 7th, 1887, contained a provision as follows: "Bigamy and polygamy being considered incompatible with a republican form of government, each of them is hereby forbidden and declared a misdemeanor."

The practice of plural marriage by a portion of the members of the Mormon Church, had for years been urged as a reason for refusing statehood; but now when the fundamental law forever prohibited it, objections ought to have ceased. And this view is strengthened by the procedure of the church

in relation to the "Manifesto" issued by President Woodruff, in October, 1890. But the abolition of the system of marriage against which the nation had so long inveighed, and the evident and unmistakable purpose of the people to fully conform to the law, did not move congress to favorably consider their petitions. By many of the people of Utah, it was thought that the only solution of the problems vexing her, was to secure the active intervention of the national political parties; and this it was conceded could only be secured by the formation of national parties within the territory. Accordingly, in 1888, a few of those entertaining such views called a Democratic convention and nominated Hon. S. R. Thurman as delegate to congress. Though receiving but 512 votes, the seed had been planted and the fruition of the labors was soon realized. The elections of 1891 found the people in most counties waging their political contests upon Democratic and Republican lines. The People's Party had disbanded and the Liberal Party was in the throes of dissolution. The legislature, which was strongly Democratic, passed a memorial asking congress to grant what was familiarly known as the "Home Rule Bill." It was thought that even with the progress made, there would be opposition in congress to the bestowal of immediate statehood upon Utah. This bill was designed to obliterate many of the evils suffered under the territorial system; and as it gave a large measure of local self-government, it would demonstrate the capacity of the people for the enjoyment of the rights of a sovereign state.

The changes occurring in Utah commanded the attention of congress and the nation; and the former, by its committees, instituted an investigation with a view of determining what, if any, change should be made in the territorial system. The national political organizations which had so long ignored the Mormon people, awakened to the importance of securing their support, and so aided the local party leaders in spreading their principles.

The local issues and questions which had so long distracted the people were forgotten; political orators no longer talked of "church and state," of "Mormons and Gentiles," of

the "People's" and "Liberal" parties; but the tariff, and silver questions, the construction of the federal constitution, the centralization of power and the achievements of the Democratic and Republican parties; these, and other national issues were earnestly discussed and eagerly considered by the people. The old prejudice faded away; all felt that a brighter day had dawned, that all were citizens of this grand, God-given Republic, and that with statehood conferred, this beautiful, virile commonwealth would go forth, with the errors (if any) forgotten, "with her virtues shining like rubies upon her breast, to clasp hands with her sister states, and march with them along the highway of empire, which stretches from sun to sun."

Gradually the opponents of statehood were silenced. Confidence and trust existed among Utah's people, and with substantial unanimity they joined in the request for statehood. On the 16th day of July, 1894, President Cleveland approved the Enabling Act, providing for Utah's admission into the union. Pursuant to this act, delegates were elected to a constitutional convention, which met in Salt Lake City, March 4th, 1895, and continued in session until May 9th, of the same year. Of this great convention much could be said. Hon. John Henry Smith was President; and many of Utah's most illustrious citizens were its members. Gentiles and Mormons mingled freely together, and felt that the hour of fraternal union had come.

From such men as C. C. Goodwin, Heber M. Wells, Moses Thatcher, Fred J. Kiesel, B. H. Roberts, F. S. Richards, David Evans, S. R. Thurman, C. S. Varian, Richard Mackintosh, Aquilla Nebeker, and others of no less distinguished ability, much was expected. A calm, dispassionate review of their labors, justifies the confidence reposed in them. The constitution framed by them was submitted to the people and by them ratified. For its adoption 31,305 votes were cast; the opposing vote was 7,687.

The proper certification of facts was submitted to the President of the United States, and on Saturday, Jan. 4th, 1896, at 10:30 A. M. Washington time (8:03 A. M. Salt Lake City time) the proclamation admitting Utah into the Union of States was signed. The joyful news soon reached every

portion of the state, and was received with universal rejoicing. The following Monday, January 6th, had been fixed for the state officers to enter upon their duties. Elaborate arrangements had been made and imposing ceremonies provided for the occasion. The gr^{eat} Tabernacle, constructed under the direction of Utah's immortal leader and first governor, Brigham Young, had been selected for the exercises, and at 12:00 o'clock, noon, the mighty procession entered the sacred portals. The ceremonies were simple but most impressive. Upon the stand were seated leaders of the Mormon Church and eminent divines of other churches in the state, and the recently elected state officials who were about to assume great civic responsibilities. And there, too, were those who were about to surrender the authority held in virtue of laws soon to be inoperative. The tomb was to receive the cold form of inchoate, imperfect government; and from the brow of our mighty nation was to spring, full panoplied, the beauteous State of Utah.

The acting governor of Utah Territory, Hon. C. C. Richards, in a felicitous speech, began the exercises. A most touching and eloquent invocation by President Woodruff (read by President George Q. Cannon) was offered. Hon. J. L. Rawlins, whose untiring efforts had contributed so much to the achievement of statehood, read the proclamation of the President. The moment of death and life now came. Acting-Governor Richards declared "that the time has arrived when the federal power withdraws and yields up to the native son, who has been chosen as governor of the State of Utah." Thereupon the executive power was surrendered to the first governor of the new state, Hon. Heber M. Wells, and the oath of office was administered by the first chief justice, Hon. C. S. Zane. And so Utah took her place in the American union of states.

All hail our glorious state! May the God of our fathers watch over her for ever and ever—

"O fair young mother, on thy brow,
Shall sit a nobler grace than now,
Deep in the brightness of thy skies,

The thronging years in glory rise,
And as they fleet,
Drop strength and riches at thy feet.

"Thine eye, with every coming hour,
Shall brighten, and thy form shall tower,
And when thy sisters, older born,
Would brand thy name with words of scorn—
Before thine eye,
Upon their lips the taunt shall die."

FORGIVE.

If a dear friend have wronged thee, even though
The stab be given in the most vital part
That throbs through Love's betrayed, defenceless heart,
Forgive!—for she that struck thee might not know
How deep the misery of her thoughtless blow:
Forgive!—for of the self same frail flesh thou art,
And might'st have winged for her as keen a dart
If thou hadst tempted, or been tempted so.
Forgive!—for other's crime and other's shame
Are not thy hurt; thy soul being still the same,
Since its integrity hath suffered not;
Forgive!—for in a little while both must go
Into the grave where tears shall cease to flow,
And sorrow, even this be all forgot.

ARTHUR BROOKE.

ENGLAND AND GERMANY.

BY PROFESSOR JOSEPH M. TANNER, PRESIDENT OF AGRICULTURAL
COLLEGE, LOGAN, UTAH.

Although Germany, as a continental power, has been from the earliest period of its history separate in its interests from England and is in such a position today that the questions which heretofore gave rise to national misunderstandings should have no place, yet it is nevertheless true that England regards Germany as a competitive rival whose commercial influence in the world is thought to be a direct menace to England's future material progress. The results of the Franco-Prussian war were more than the acquisition of Alsace and Lorraine and a large war indemnity. The results were more than the prestige of German arms and the founding of a German empire. At the close of that war Germany entered upon a new era of national prosperity and with a greater unity of purpose than has ever characterized the German people. Indeed their unity today and the fixed purpose which they have shown in view of their past dissensions is the marvel of the historian. Writers had come to believe it impossible to establish a united German empire because of the quarrels, the feuds, the jealousies, and the petty distinctions that have kept that race in constant turmoil. The unexpected, however, has happened. Almost half the agricultural classes have been called from the farm and placed in the workshop. This has been done without diminishing her products, and today Germany has become one of the foremost nations in her great manufactures.

At first many Englishmen were pleased at Germany's success. They were glad to see their rivals, the French, hu-

miliated. It was a brilliant victory, snatched from a nation that had enjoyed a monopoly of brilliancy, and whose great generals had been the admiration of the world. England considered herself in a measure the hereditary rival of the French people. For centuries they had been in constant warfare, and this sudden defeat, humiliation and impoverishment of the French gave some degree of satisfaction to their English rivals. As a matter of fact England and France are better prepared to work in unison than any other two continental powers. Their competition was not of an important character and their energies were directed along different channels. The products of the French artisan were unlike those of the English. Each country developed its manufacturing interests along different lines, and there never has been any variance between these two nations in their material development, or if there has been any variance it has been of a minor character.

But this was not true of Germany. As soon as the Germans had founded their empire and secured their enormous war indemnity, they were in a position to enter upon a new era of manufacturing prosperity, and their line of work came in direct competition with the English, and that competition has become more and more merciless every year. The Germans have crowded their wares into markets hitherto exclusively controlled by the English. The products of the German factory and foundry were carried to those oriental countries from which England had so enormously enriched herself. And one of the most striking facts of this competition is that in the creation of wealth during the last twenty years, Germany has far surpassed England. When jealousy became manifest, it showed itself in frequent suggestions of compromise between Germany and France, English writers suggesting that for the sake of peace and harmony, Germany should release Alsace and Lorraine. Of course England has never surrendered any territory that her arms had conquered unless she was positively obliged to. She did not ask this from precedents in her own history, but from an assumed philanthropic point of view. All these suggestions met ridicule in Germany. Later England began to represent Germany and France as in a constantly hostile attitude. Her great news-

papers were crying "War, War," magnifying every French and German misunderstanding and apparently doing all in their power to precipitate war between these nations by feeding a spirit of revenge in France and creating a spirit of retaliation in Germany. In 1886 it appeared as though this effort would be successful. In 1887 Germany increased her armaments and her army by the famous Septinat law. Since then the dangers of war between France and Germany have grown constantly less.

It is difficult to estimate the influence which an apparently disinterested nation may exercise by means of her great newspapers in creating disputes and dissensions among other nations; but it is not too much to say that this systematic effort on the part of the English newspapers to engender misunderstanding and a spirit of contention between France and Germany was very potent in Germany and France. War has now become altogether improbable. France and Germany are fast approaching an era of mutual understanding and indifference, if not friendship, and it would appear that England is now manifesting her real purpose and that the Germans were not altogether wrong when they accused the English press of a fixed and determined purpose to involve Germany in war; and the readers of the English press will remember how these hostile speculations were carried on by English writers and how irritating and often exasperating they became in Germany. The English press now openly announces the real cause of its dislike of Germany, and of all countries in Europe today the feeling of hostility is greatest between the Germans and the English. It is not even so manifest between Germany and France, for the German is freer from insult in Paris than he is in London. It may be safely said that the Emperor would as soon think of making a visit to Paris as he would of making one to London. Indeed, it was known that during the visit of Prince Henry to London during the Queen's Jubilee, he was openly insulted in the streets of London during the time of the parade. Taunting remarks were made; men cried out among the populace "Why don't you send a telegram," referring to the telegram which his brother the Emperor had sent to Krueger congratulating him upon the

defeat of the English in the Jameson raid. In vain, it was said, Prince Henry pointed to his helmet, indicating that he was there the representative of his country, believing that his mission would exempt him from further taunts and insults.

Whether Germany and England will ever come to war at arms, may be an open question, but there is certainly a war of words going on between them. They are talking war; they are calculating its consequences, and it would almost seem as if England, in the desperate competition into which Germany has forced her, is bidding openly for hostility at arms. The Germans realize this. They are increasing their navy, doing all they can to promote the Triple Alliance, for it must be remembered that Austria is also a great competitor of England in her manufacturing industries. Italy finds her best support in this Triple Alliance, and it may be truly said that the influence of this alliance is making towards industrial freedom against the exclusive claims of England to the unlimited markets of the oriental world. England has been jealous of this alliance and has favored Italy in every possible way, hoping that Italians would withdraw. It was useless to hold out any inducements to Austria, and in any event there would always be a dual alliance.

The latest symptoms of English agitation against Germany has manifested itself in the encouragement which England is now giving to the recent alliance between Russia and France. Today the English openly proclaim that their war against Germany is for the commercial right to 200,000,000 pounds, a sum, it is estimated, that Germany and Austria have wrested from England in the markets of the orient. Germany has also been imitating England by establishing commercial guilds in Africa and in Asia, a colonial policy of commercial prudence that has enriched England for more than five centuries.

Excerpts from English and German papers clearly indicate the truth of what has been herein expressed, and I give these quotations that the reader may more fully appreciate the rivalry and the growing hostility between those countries.

The London *Saturday Review* has the following: "Bismarck has long since recognized what at length the

people of England are beginning to understand, that England and Germany must come to blows over the right to levy from the whole world the tribute of commerce. England, with her long history of successful aggression and convinced that in pursuing her own interests she is spreading light among nations dwelling in darkness, and Germany, with lesser will-force, but keener intelligence, competes in every corner of the globe. A million petty disputes build up the greatest cause of war the world has ever seen. If Germany were extinguished tomorrow, there is not an Englishman in the world who would not be the richer the day after tomorrow. Nations have fought for years over a city or a right of succession; must they not fight for £200,000,000 of commerce? William the Witless is bringing the war closer, and England is the only country that could fight Germany without risk and without doubt of the issue. A few days, and the German ships would be at the bottom of the sea or in convey to English ports; Hamburg and Bremen, the Kiel Canal, and the Baltic ports would lie under the guns of England, waiting for the indemnity to be settled. All we would have to do then would be to say to France and Russia: "Seek some compensation. Take inside Germany whatever you like; you can have it." France and Russia certainly will not lift a hand to save Germany. The war is inevitable and England's best hope of prosperity. The presumption of the German Emperor has brought Germany to a pretty pass."

The Spectator says: "There has been an attempt on the part of the German Emperor to get up a coalition against England. It has failed but at the same time France and Russia have tried to use the incident to get some sort of assurance that England will not, when the great war comes, join the Triple Alliance. That is a maneuver natural enough under the circumstances. As far as Germany is concerned we see no sort of reason why England should refuse to give an assurance that we shall not side with her. The policy pursued toward us by Germany during the last few years forfeits all claim on her part to our consideration. We could not allow Italy to be partitioned or destroyed. Probably we might find means of protecting Italy without protecting the Triple Alliance. In

case of war we might offer Italy a complete and absolute guaranty if she would leave the Triple Alliance. If Italy refused to do that we must, of course, leave her to take her chance. But in all probability she would not show any obstinacy. The offer of immunity from the risks of war would probably be irresistible. Possibly, however, it will be said that Italy would be bound in honor to stand by Germany and Austria. We do not think that need be a serious difficulty."

The Cologne Gazette, "*Kölnische Zeitung*," a German paper, replies as follows: "The English themselves acknowledge that it is impossible for them to compete in the arts of peace with us and hope to be victorious. Hence their threats of war, their brutal untruths, their attacks upon the Emperor. These latter especially annoy the Germans, as such attacks are an insult to the whole nation. Englishmen evidently do not realize that William II. has his people at his back. The English will, however, find to their cost that nations, as well as individuals, must show some consideration to others. That Germany is more likely to have the support of the Triple Alliance in an Anglo-German struggle, goes without saying. But Germany does not depend upon this. She is used to fight her own battles, and with her own men. Since the time has passed away when the enemies of Germany could obtain German troops, Germany may look hopefully to the future, though she should refrain from underrating an enemy. England, however, will find it to her advantage to think twice ere she enters upon an Anglo-German campaign. In war, victory is never assured till after the battle, and England has not such a crushing superiority of men, guns and wealth that prosperity is as certain to follow a war against Germany as a petty expedition against naked savages."

One naturally asks the question, can a nation be constantly crying war and agitating hostile means, without involving herself in a contest at arms. England has an advantage today—her fleet is the most powerful in the world. Germany's wealth is growing, and her fleet consequently is growing, every day, and growing with proportionately greater rapidity than that of England. If there is to be such a war as some Englishmen seem to contemplate, the sooner Eng-

land and Germany come to arms, the better for England. Germany realizes this, and is more modest and more reserved in the agitation of this great question. The hostility is daily growing. German merchants in London, and there are many of them, and German clerks, bookkeepers and business men, fully appreciate this hostility, and are feeling every day in London and in other great cities of England more uncomfortable in consequence.

It must not be supposed that the Turkish question is the only great political problem in Europe or the one most menacing to its peace. If the newspapers of England reflect the sentiment of the English people or of the English government, one might very easily conclude that England is today openly bidding for a war with Germany. But in this matter the Germans will, no doubt, manifest some prudence; they did so in the late war with France. They expected that sooner or later Germany must come to war with France, but they waited till they were ready. When they were fully prepared and France had gone so far in her hostility and in her domineering spirit that she could not retract without humiliation and disgrace, Germany forced France to accept war or back down from her hostile attitude—something which the *amour propre* of the French could not endure. England may be taking the same route. Whether or not she will carry her hostility as far as France did, or whether the results will be the same, is, of course, a matter of mere speculation.

YOUNG CHARACTERS IN HISTORY.

BY PROFESSOR WILLARD DONE, PRESIDENT OF THE LATTER-DAY
SAINTS' COLLEGE, SALT LAKE CITY.

III.

NAPOLEON BONAPARTE.

II.

The beneficial side of self-reliance must not be overlooked. Through it Napoleon was able to go out of the beaten tracks of government and custom, and to establish new systems which still remain the pride of France, and the object of the world's sincere admiration. Space will not permit a discussion of these, but the fame of two of the products of his unique genius is so great that a mere mention of them insures our recognition of his power of original thought.

Reference is made to the Code Napoleon and the Metric System. True, these did not have their origin in Napoleon's mind; that would be above possibility. But his suggestions were of value to those who had the work in charge, and his indomitable energy hastened its completion, and insured the adoption of the systems by France in his day.

Concerning the Metric System, nothing need be said; the Code Napoleon has exerted an influence of inestimable value on the subsequent laws not only of France but even of Europe at large. It is safe to say that, if it had not been for the genius and power of Napoleon, those two elements of our modern civilization would have come, if at all, from some other nation than France. It will therefore be seen that the

good as well as the evil side of the self-reliance developed in his childhood, was retained through life.

His childhood was marked by another trait, the contemplation of which does not afford us any satisfaction. Even while at home, between the ages of five and ten, he manifested a selfish pettishness and spite, which continued in his disposition during manhood, and constituted one of its most objectionable elements. He acknowledged this defect in his character, and attributed it to the influences that surrounded his birth and early childhood. His own words are interesting: "I was born while my country was dying. Thirty thousand French vomited on our shores, drowning the throne of liberty in waves of blood—such was the horrid sight which first met my view. The cries of the dying, the groans of the oppressed, tears of despair surrounded my cradle at my birth."

Concerning his own boyhood at home, Napoleon made this confession on his deathbed: "Nothing awed me; I feared no one. I struck one, I scratched another, I was a terror to everybody. It was my brother Joseph with which I had most to do: he was beaten, bitten, scolded, and I had put the blame on him almost before he knew what he was about; was telling tales about him almost before he had begun to know himself. I had to be quick: my mama Letitia would have restrained my warlike temper; she would not have put up with my defiant petulance. Her tenderness was severe, meting out punishment and reward with equal justice; merit and demerit, she took both into account."

With such a disposition, such a mother was needed to guide and restrain him. But when left to himself, even as a boy, the mischief was done before anyone could interfere. So in manhood. His self-willed, almost petulant movements partook of the same nervous, mischievous haste, the only difference being that they were guided and tempered by mature judgment, skillful scheming, and a design far from unselfish. But here was no mother to restrain him, and conscience, which should have taken her place, had become perverted by ambition, until its dictates were too weak or too wicked to guide him aright.

He manifested this petulance and selfishness on many

occasions while dealing out honors to his relatives and friends, and in his criticism of those who displeased him. Whenever he had realms to dispose of, the fruits of his conquest, he provided for his friends and relatives first, and took merit into account afterward. When any of these appointees displeased him, he employed the privilege of a relative to scold and denounce them unmeasurably. Some of his letters, written under such circumstances, have recently been published, and they prove beyond question, that he never overcame the tyrannical, selfish petulance of his youth. Allowed free rein in childhood, it increased to an overmastering passion and belittled the great achievements of his manhood.

But enough of his objectionable traits of character have received consideration. It would be a mistake to suppose that as a boy or as a man he was the monster some historians picture him, without any redeeming features, but utterly stupid in his own wickedness. Of failings he had his share. He was unreasonably ambitious, peevish, passionate, self-willed, cruelly despotic, overbearing, and insincere in his religious views. Yet he was possessed of characteristics which must command our respect and admiration. Among these were perseverance and vast capacity for work, originality of ideas, and great personal magnetism and power over men. These qualities developed early in life, and caused him to be marked for high destiny by his older associates. They could readily see that he would never be daunted by difficulty or discouraged by the amount of work required to accomplish an end. This indomitable courage entered into his military career, and colored all his campaigns. He was scarcely more than a boy when placed in charge of the French troops and sent to effect the conquest of Italy. Young as he was he recognized no obstacle in the way. He first awoke to a full realization of his great destiny and the powers of his wonderful courage when he met the Austrians at the famous field of Lodi. As he rushed across the bridge at the head of his grenadiers, he first realized what was in him; the youth was now a man. Ambition was aroused, and the "man of destiny" stood revealed to himself, as he was soon to be revealed to the world. Here it was that the fruit of his years of boyish study,

application, solitary planning, and growth of moody genius began to appear. What did it matter to him that in his youth men had despised and pitied him; that poverty had oppressed him; that he had been forced to stand alone in his defense of home; that his family had been scorned as a crowd of begging sycophants; that debts almost too heavy to be borne, lay upon his shoulders; that he had been under the necessity of frequenting six-cent restaurants and pawning his watch? These experiences which had formed the school of his training, were forgotten, when, returning to Paris from his campaign, the "little corporal," boyish in appearance and manner, was received with open arms by veterans, and shouts of his praise rent the air. The past was now as the root of his life, hidden in the soil of forgetfulness; the present and the future spread their rich foliage and fruit for him and he hastened to enjoy them. The enemies of his youth had now become his willing tools and he did not scruple to use them to his own ambitious ends.

His youthful genius and originality of thought manifested itself in many directions, the most prominent being the military. As a boy he never traveled through a new region without carefully studying all its strategic points. This early care and attention proved of invaluable benefit to him in the conduct of his campaigns in those regions. Even while he was most unpopular among his schoolmates, they recognized his commanding military genius. One of their favorite pastimes in winter was the erection of snow forts, and the carrying on of siege and defense. Napoleon used his superior skill in mathematics and military tactics so well that he was always placed in charge of the attack or the defense, and it was noticed that his party was very seldom defeated. In his solitary moments, his favorite occupation was to draw figures of fortifications on paper or in the dust, supplementing this work with the formation of plans of attack on those fortifications. This early exercise made him proficient in offensive and defensive warfare, and prepared him for the great campaigns which made him famous. His military genius was universal—all-comprehending. Under its influence he could brave the perils of the Alps, the sands of the African desert,

the snows of Russia. He could speak, under its dictation, stirring sentences which have made him famous. "There shall be no Alps," said he, and the plains of Italy smiled upon him. "Soldiers, forty centuries look down upon you," he exclaimed in the shadow of the Pyramids, and the hostile Mamelukes fled before his victorious arms; and one of his marshals embraced him saying, "Sire, your greatness is like that of the universe!" "The reign of the lawyers is over," he said as he returned from Egypt, and immediately a military despotism sprang into existence, with him as supreme ruler. "Holland," said he, "is the sediment of the French rivers," and it became at once a part of France.

Nor was his genius confined to military affairs. The arts of peace gained much from him. The Metric System and the Code Napoleon have been named. During his brief respites from active campaigning, all his energies were directed toward the development of governmental matters at home, art, architecture, road-making, law-giving, financiering—all these received the impress of his powerful mind, and were bettered by it. His capacity for work was almost unlimited; in this consisted much of his genius. Four hours a day sufficed him for sleep. He had so accustomed himself to hardship and abstemiousness in his youth, that in more advanced life he could withstand rigors and privations which would have crushed a less hardy man. His dissipations were very limited, considering his vast opportunities, and most of these he overcame in early manhood. In morals he was no better, and perhaps no worse, than other military students and public men of his time and country. Judged according to the strict standard of the gospel, he would be found wanting, though his excesses were not notorious. His ambition and commanding genius enabled him to control his passions at least during periods of great emergency, when weakness, in this direction might have proved fatal to his hopes.

His qualities as a leader of his boy companions gave him a prestige with them, which mere popularity as a companion could not possibly have secured. This personal magnetism increased until he became the idol of his men. At Lodi he bound them to himself in bonds of devotion and admiration

which grew stronger with each succeeding campaign, and impelled them to rush into any danger if he were their leader. Its most striking exemplification was in an incident which occurred on his return from the island of Elba, whither he had been banished by the European powers. He made his escape from the island and landed in the south of France. Some of his former officers and men were sent to arrest him and bring him in chains to Paris. As they saw the familiar figure, they forgot their duty, embraced him and promised him eternal fealty. They were sent to capture him, but he captured them. They all remained loyal to him until, a hundred days later, they laid down their lives for him on the field of Waterloo.

In conclusion, I will briefly trace the steps of his gradual growth, from youth to manhood, into a full sympathy with the principles of the French Revolution. This great movement began when he was scarcely sixteen years old. Its preliminary literature, and especially that produced by Rousseau, was eagerly devoured by the young misanthrope. He even attempted some writings of a revolutionary character, himself, but these productions gave no promise of the greatness he afterwards achieved. He was to *act* in the revolution, not to *write* about it. From his twenty-third to his twenty-sixth year, he was in Corsica and elsewhere, taking only a secondary part in the revolution, though his sympathies were tacitly with the common people. He became definitely connected with the revolution in October, 1795, when he was placed in command of the forces appointed to protect the newly appointed convention against the attacks of the national guard. The young Napoleon stationed his artillery so skillfully that he completely routed the attacking force. He was now, at the dawn of his manhood, the product and idol of the revolution, and was ready to enter upon the successful campaigns already briefly traced. The brilliant sun of victory which rose in Italy was to "sweep the sky to the zenith of Austerlitz, the eclipse of Elba, and the sunset of Waterloo," its course to be succeeded by the darkness of St. Helena.

Why was this splendid prodigy allowed to sink into the darkness of defeat and wretched, solitary death, so different

from the destiny of Washington? A youth of such commanding will and transcendent genius would seem to have deserved a better fate. The answer is given in merely naming one youthful trait carried into manhood—selfishness. For the sake of self he was able to and willing to betray his soldiers, his country, his wife, his honor. Nothing was too sacred to be sacrificed on the altar of his ambition. There is a limit to the reign of selfish genius—love is everlasting. True, the fruits of the first may be the more quickly gathered, but the fruits of love are perennial. Napoleon gathered on all sides the products of his genius, but, like Dead Sea apples, they turned to ashes at his lips. Washington waited patiently for the harvest of his love, and it lasted to the end, yielding holiest satisfaction. We *admire* Napoleon—we *love* Washington. “Napoleon’s opportunity was a rare one, but he ingloriously missed it. If he had been wise, he might have seen at several stages in his career, that it was within his reach to found one of the most powerful and compact kingdoms in this world. He might have been Emperor of a France bounded by the Pyrenees, the Alps, and the Rhine, with by far the greatest military strength in Europe! Within this splendid territory he might have established a moral and intellectual power even more formidable and certainly more durable than military power. But his selfishness and lack of wisdom wrecked his throne.”

Nineteen years after his death at St. Helena, his embalmed body was brought to Paris. “Men looked with reverence and pity upon the almost unchanged countenance of him who had been the glory and the scourge of his age.”

TO PRESIDENT WILFORD WOODRUFF.

ON HIS NINETIETH BIRTHDAY.

Hail! honored leader. Israel greets thee well
On this, thy ninetieth natal festival.
The peace of God be with thee; may His hand
Lead, guard and guide toward the Better Land
As in years gone by; His grace inspire,
His Spirit fill thee with prophetic fire;
Thy "crown of years" prolong, by Christ's decree,
His faithful representative to be.
Press on, thy lofty destiny to fill;
Thou hast the fervent prayers of Israel.

May little children who, at mother's knee,
Offer in lisping accents prayers for thee—
(A homage sweeter than the bow of kings—
An incense which the smile of heaven brings)—
Learn by thy upright life a lesson true,
And aged sires their faith and vows renew.
May all God's people learn by thy example
The gospel is for all conditions ample;
Obey its precepts and its teachings pure,
And priceless gifts of Endless Lives secure.

Ring out, brave voice, in accents strong and bold,
The Shepherd's present message to the fold.
And you, ye listening multitudes, give ear
The Prophet of the Living God to hear.
And as ye value life, Eternal Life,
For which ye have so long endured the strife,
Put not your trust in mortal vision dim,
But heed the voice of Israel's God through him.
And as the boding signs in every nation
Foretell the end of this last dispensation
Be wise; in virtuous deeds your lives enshroud—
Prepared to meet your Savior in the cloud.

SARAH E. PEARSON.

BIBLE STUDIES.

BY NEPHI L. MORRIS.

IV.

THE NEW TESTAMENT.

We shall undertake to prove the genuineness and authenticity of the New Testament by treating it under two general headings. But first we shall show that from the very nature of the thing a forgery of the sacred writings was impossible. Then we shall consider the Historical or External Evidences, and lastly Internal Evidences.

That an extraordinary person called Jesus Christ lived in Judah in the Augustan age is a fact better supported and authenticated, than that there lived such men as Cyrus, Alexander and Julius Cæsar, for although their histories are recorded by various ancient writers, yet the memorials of their conquests and empires have for the most part perished. Babylon and Persepolis are no more; the cite of ancient Nineveh, that "exceeding great and mighty city," has been for centuries a point of dispute. Few indeed are the vestiges of Alexander's victories in India and Asia Minor, and equally few are the standing memorials in France and Britain to prove that there was such a person as Julius Cæsar who subdued the one and invaded the other. Not so defective are the evidences concerning the existence of Jesus Christ. He stands in the "meridian of time" as the *climax* in history. At his feet gather, like a coil, the history of all before him, and for the source of all that is best and most enduring in the nations of today we must trace the streams of history back to him.

That he lived in the reign of Tiberius and that he suffered death under Pontius Pilate, are facts not only acknowledged by Jews belonging to every age from then till now, and by the testimonies of heathen writers, but also by Christians of every age and country, who have commemorated, and still commemorate the birth, death, resurrection and ascension of Jesus Christ. They have with little variation observed certain principles of religion, and have universally professed him by observing the Lord's day, and likewise two ordinances, namely: baptism and the Lord's supper. These religious doctrines and ordinances they profess to have received from a collection of writings, composed after the ascension of Jesus Christ, and written by the first preachers of Christianity.

It has been the invariable practice of founders of religious sects to have behind them some written records of their institutions and it is only reasonable to suppose that the founders of the Christian religion did the same. While at first they were content with the mere oral publication of the teachings of their Master, it must have occurred to them that mere tradition was too weak and frail a bark in which to trust for safe keeping the "unspeakable riches" of his word. And hence to preserve in accuracy, and to prevent corruption by false teachers and for unlimited dissemination, it was committed to writing. And, since these teachings and doctrines were to go "into all the world, to every creature," the necessity of something in writing is apparent; and if the apostles did learn any writings they must be the same which are preserved to our time: for it is incredible that all their writings should have been lost, and succeeded by spurious ones; and that the whole of the Christian world should place such faith in forgeries; forgeries, too, of which they alone have been the custodians. And, further, that the Christians did have some written as well as oral instruction, is a fact supported by the unanimous testimony of all the Christian churches, in every age since their establishment; they have professed to read and venerate certain books as the production of the apostles; and these books have ever been appealed to by them as authority on doctrine, and as a guide to faith.

And our present knowledge of Christian discipline, obtained from whatever source we please, corresponds exactly with the doctrine of those books which we call the New Testament, and which most certainly contain the primitive instruction given by the founders of that religion.

The writings thus collectively called the New Testament consist of twenty-seven books, composed on various occasions and at different times and places, by eight different writers, all of whom were contemporary with Jesus Christ. These writings contain the history of the Savior, the first spread of his religion, together with the principles of his religion and various rules and precepts of life. The Gospels were written at different periods and published to different classes of believers; while the Epistles were written to various churches and individuals as circumstances required.

Now, we receive the books of the New Testament as the genuine works of Matthew, Mark, Luke, John, Paul, James, Peter and Jude for exactly the same reason that we receive the writings of Cæsar, Tacitus and Josephus; namely, because we have the uninterrupted testimony of ages to their genuineness, and we have no reason to suspect imposition. And we might observe here that, it is not that there are good grounds for suspicion that men doubt the genuineness of and attempt to prove the spuriousness of the New Testament books, but it is because in their hearts they cannot accept the message these books bear; for other works, such as those above mentioned, are accepted, and for that acceptance there are not half the assurances of concurring testimony that we have for the books of the New Testament. This argument will be strengthened by the observation that, while the works of profane writers were addressed very often to private individuals or to no persons at all in some instances, the New Testament books were addressed to large societies, in widely distant parts of the world, before which they were publicly and frequently read, and in that way were acknowledged to be the writings of the apostles. The Christian writings were read throughout the entire world, were as widespread as the Christian faith, while the profane writings for the most part were limited to one nation or country. And of these matchless books it can be

said that from their production to the present, an uninterrupted succession of writers, many of whom were men of distinguished learning and acuteness, either quote the sacred writings or make allusion to them; and this has been done not by friends alone but by enemies to the Faith. And to these writings nations have subscribed with implicit faith, and have re-modeled themselves to accord with their superior teachings. It cannot be said that the world has paid any such compliment to any of the profane or classic authors. And as translations of the New Testament were made in the second century, and were subsequently multiplied, it became absolutely impossible to forge new writings, unless it be absurdly supposed, that men of different nations, sentiments and languages, and often hostile to each other, should, without consultation *all* agree in one forgery. This argument is so strong that, if we deny the authenticity of the New Testament, we may with a thousand times more propriety reject all the other writings in the world—we may even throw aside all human testimony. But as this subject is of great importance, (for the arguments that prove the authenticity of the New Testament also prove the truth of the Christian religion: disprove the one, and the other falls with it), we shall consider it more at length, and make satisfactory answer, to the cardinal points urged by infidels, and in doing so we hope to prove that forgeries were quite an impossibility.

If the infidel of today shall say he has suspicions that these writings are not genuine and authentic we shall answer: It is rather late in the day to raise such doubts when it cannot be shown that such doubts existed in the age in which these books first appeared, and especially since they had from their very beginning, enemies quite as subtle and virulent as they have had since; and no ancient accounts are now on record from which we may conclude that these books are spurious. If the infidel shall say that a long period of time elapsed after the death of the Savior before his histories appeared, or before such books were known, we shall at once enter our most emphatic denial with ample historical proof at hand, and add, that the contemporaries of Jesus Christ wrote these books and made mention of contemporary writings; and copies of

them in the second century were still more numerous. And as to style of writing, no argument can be brought in disfavor of the New Testament on that point, for its style is exactly such as might be expected from the apostles, not classic and refined, but plain Jewish-Greek. Again: If those writings mentioned facts which happened after the death of their authors, splendid grounds for suspicions would exist, but no such thing occurs in them. Suspicions might be aroused if these books were contradictory in principle and precept, fact and opinion, but instead of a weakness being found here, there arises a mountain of strength in the spirit of oneness that pervades them. This exceptional harmony of purpose and principle has so impressed itself upon the world that the books of twenty-seven different authors are bound in *one* volume and are quite generally regarded as *one* book. To the honor and integrity of the New Testament, be it spoken, it has had and still has wholesome difference with many of its pretended adherents. It remains the same through all time, and as ages roll around, men in multitudes come to it in contrition. Silently it goes right on in its victorious cause. All-conquering time will only bring to it a complete and absolute vindication.

From the preceding consideration it is evident that there is no well-founded reason to doubt that these books are as certainly genuine as the most indisputable works of the Greeks and Romans. But that the settlement of this question may not rest on negative proof alone, we shall produce argument the most direct and positive that can be desired.

It is impossible to establish forged writings as *authentic* in any place where there are persons strongly inclined and well qualified to detect the fraud.

Now the Jews were the most violent enemies of Christianity; they put its founder to death, they persecuted his disciples with barbarous fury, and made every exertion to stifle the new religion in its very cradle. Surely such vigilant and virulent opponents would have detected the forgeries had the New Testament writings been such. Is there a single instance on record where a few individuals, unlearned and unpopular, as these authors doubtlessly were, have imposed a

history upon the world ágainst the testimony of a whole nation? And we might add: that history a rebuke and reproach to the nation by branding it with impurity and furious bigotry? Would the inhabitants of Palestine have received the Gospels if they had not had sufficient evidence that Jesus really appeared among them, and performed the miracles ascribed to him? Or would the churches of Rome, Ephesus, or Cornith have received the Epistles of Paul as genuine if he had never preached to them? Indeed, from the marks of integrity, simplicity and fidelity, which everywhere pervade the writings of the apostles we may be certain that *they* would not have attempted a forgery; and if they had made the attempt in the apostolic age, when the writings are said to have appeared, every person must have been aware of the forgery. *If the apostles were all honest men, they were incapable of forgery; and if they were fraudulent knaves they were most unlikely to labor (and suffer death) to promote virtue among men.* And as the New Testament is not calculated to advance the private interests of priest or potentate, it could not be forged by the clergy or princes; and as its teachers suffered in propagating it, and as it was not the established religion of any nation for three hundred years after its birth, it is perfectly absurd to suppose it the outgrowth of priestcraft, or a mere political contrivance. For three hundred years after Christ, no man had anything to fear for exposing a forgery of the books of the New Testament; because during that time the Christians had not the power to punish its assailants. In fact, it was popular to oppose and thought proper to persecute the followers of the Nazarene—it was thought to be “God’s service.” It was therefore morally impossible, from the very nature of the thing, that these books could be forged.

RELIGIOUS FAITHS.

IV.

THE POLITY OF THE PRESBYTERIAN CHURCH.

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TERIAN CHURCH IN LOGAN, UTAH.

This paper is written in response to a request from the Editors of the IMPROVEMENT ERA. A concise statement of the polity of the Presbyterian Church is desired. A theme the scope of which is sufficient to fill a volume is to be compressed into a brief paper. This fact forbids anything more than a clear and fair representation of the salient features of this polity, and precludes the possibility of special and extended argument in support of the position taken. The position itself therefore must be its own defense and answer to all opponents, at least for the present.

The polity of the Presbyterian Church is the mode of government of that Church. The authority of this government inheres in the sovereign people. The old maxim, the voice of the people is the voice of God, obtains and reigns in the polity. The form of this government is republican. The same principles underlie and ramify through this polity as are found in the government of the United States. The "Form of Government" of the Presbyterian Church and the Constitution of the United States rest on the same fundamental principles. The United States is a political republic, and each of its forty-five states has, and must have, a republican form of government. The Presbyterian Church is a religious republic, and each of its divisions or

local churches has, and must have, a republican form of government. The differentiating feature is not in character, but in sphere. The same foundation ideas obtain in each, such as popular sovereignty and representation, but they operate in different spheres. The one acts in civil the other in religious matters. Each claims allegiance from the same subject, yet without trenching in the slightest degree on the rights of the other. The reason for this is that they are hemispheres, halves of a consistent whole and forming a complete sphere, adapted to man's twofold need in civil and moral life.

Possibly Uncle Sam owes more to Presbyterianism for the principal ideas that enter into his political structure than his subjects are aware of. At any rate, without insisting on this point, the fact ought to be known and appreciated by students of both civil and ecclesiastical government, that in both structure and authority these governments are homogeneous—representative in form and resting on the will of the people for their sanctions, to whom they are accountable. Here is the reason why neither of them can ever become hopelessly despotic. Under God, all their authority rises from the consent of the governed, who, by the use of the sovereign ballot, can correct both usurpation of right and abuse of power.

In Presbyterianism there are three great centralizing and governing ideas, known as *parity* of the *ministry*, government by elders and Presbyters, and legislative and appellate courts. These shall now receive attention in the order named.

By parity of the ministry is meant *equality*. There are no grades, no "higher and lower clergy," in the Presbyterian Church. The ministers of the Church are all "peers." They stand on a common platform, they are equal in authority, right, privilege, and are eligible to any position in the gift of the Church. It is not rank, grade or standing, but character and ability that count and are the basis of promotion. The power does not inhere in a head, class, or priesthood, but in the Church itself, the Body and Bride of Christ, which elects its representatives, and clothes them with all the authority they possess, it receiving its

power directly from the Lord Himself, who is the Head, and the Dispenser of all spiritual blessing and power to His people.

It is at this point that Presbyterianism parts company with the various forms of ecclesiastical government known as prelacy, papacy, hierarchy. In the matter of polity the prelatie, papal, and hierarchic churches has nothing in common with Presbyterianism except existence. The direct tendency of each of these modes of government is despotic, and tyranny is their logical goal, as history abundantly illustrates. This is due to their elevation of a class, at the expense of the mass, to a point where pride and selfishness find full play, and spiritual *rulers* wield a *scepter* over the mass, whose duty becomes submission and unquestioning obedience, instead of sovereignty. Presbyterianism, on the contrary, tends to liberty, the enfranchisement of humanity, because it is a popular government and places the sovereignty in the hands of the people, who are the natural rulers of their own destiny. This makes the Presbyterian office a *function of service* to the Church, and not a spiritual tyranny. This great differentiating principle of Presbyterianism levels all classes of men to a common plane before God, making each person directly responsible to his Maker for what he is and does, thus providing motive for the greatest possible efficiency in Christian endeavor and holy living, while at the same time it furnishes the basis for the most untrammelled freedom within the bounds of the moral law. It puts every man on his mettle to make the most of himself and do the most for God. It is a mind-developing, soul-expanding, hero-making principle born of the truth, the vital breath of a living Christianity, issuing from the lips of the Master in this pregnant statement, "ye shall know the truth, and the truth shall make you free."

The next salient feature of Presbyterianism is government by Elders or Presbyters. Each local church elects a body of men, a bench of elders, that becomes the representatives and ruling body in that church. An elder may be elected to serve in either of two ways, under the votary or the life system. The life system is permanent, and involves service for life. The votary is service for a specified term of

years named at the time of election. Three years is the usual term under the votary system. The termination of the official functions, however, does not deprive the person of his official standing in the denomination. Once elected he is ever after an elder, unless deprived of his standing by regular process of law, either for unworthy conduct, or heretical opinion.

After election the presbyter is set apart to his holy calling by prayer and imposition of hands of the session of which he is to be a member, or by Presbytery's committee, if it is at the time of the organization of a new church, which Presbytery alone can form, either in person, or by a representative committee.

Government by elders is Biblical. It obtained in the Jewish, Old Testament, church. Each Synagogue had a bench of ruling elders, in whose hands the government and worship of the church rested. When the Apostles came after Pentecost, to organize the Christian Church, they carried the Synagogue idea over into the new dispensation, and gave the Primitive Church a Presbyter government.

The word elder is derived from two interchangeable Greek words. These are *episcopos* and *presbuteros*. Each signifies age, dignity, authority. As a matter of function they imply oversight. *Episcopos* is sometimes translated *bishop* in the New Testament, while *presbuteros* is rendered Presbyter. They are usually, however, translated *elder*, both applying to the same person and function. This will appear in what follows.

In Acts 20: 17-28 we have a fine example: In verse 17, Paul is represented as "calling the elders, '*presbuteros*,' of the church," who came from Ephesus to meet him at Miletus. In verse 28 the Apostle gives these elders his final charge, in which he indicates their position as the governing body in the Ephesian Church. He says: "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Spirit hath made you overseers," '*episcopous*,' to feed the Church of God, which he hath purchased with his own blood."

Another instance is found in Titus, first chapter and fifth verse, where Paul commands his young friend, then in Crete, to ordain elders, '*presbuteros*,' in every city.

Luke, who wrote the book of Acts, in recording the historic development of Christianity, says in Acts 14: 23, of Paul and Barnabas, the Gentile evangelists, "When they had ordained them elders, '*presbuterous*,' in every church, and had prayed with fasting they commended them to the Lord, on whom they believed."

Peter, in his first letter, chapter 5: 1-2, exhorts the elders, "*presbuterous*," of the churches to which he wrote, to "feed the flock of God, which are among you. Taking the oversight," "*episcoponutes*."

These illustrations will sufficiently indicate the interchangeable nature of the two words in the English New Testament known as elder and bishop. They have the same meaning in the Greek, are applied to the same governing body in the church, in some instances, and to the functions in that body in other cases. This body, or bench of elders, was found in each local New Testament church, as the representative and governing board. They had the entire spiritual oversight of the church.

The qualifications of an elder are named by Paul in his first letter to Timothy, in the third chapter, verses 1 and 7, where he calls attention to fifteen distinct elements of character, without which a person ought not to seek this office in a Christian church. In the same epistle (5: 17), the great apostle calls attention to the *functions* of the eldership, and incidentally classifies the members of this body. According to this verse there were two classes of elders in the early church, distinguished from each other by the work they were called to do. There were elders who "rule well," and therefore were "counted worthy of double honor." There were others who not only "rule well," but who also "labor in the word and doctrine," and were hence "especially" worthy of double honor. These two functions of ruling and teaching belonged to the eldership of the Apostolic Church, and must belong to every Christian church. The differentiating element was not rank or order, but quality, ability to do a certain work. A man might be a good elder, full of the Holy Spirit and able to rule well, yet have no qualification whatever for public speaking. On the other hand, an elder who

had the teaching ability, as well as the qualities of the ruler, was called to fill the function of preaching. Quality of service therefore distinguished the ruling and preaching, the lay and clerical elders of the primitive Christian Church. Timothy was a preaching elder, and long filled the pastorate of the Ephesian Church. Peter also held this position (1 Peter 5: 1), "who also am an elder," though there is no reason to believe he was ever a pastor, but like most of the apostles, he was a traveling evangelist.

This double function in the eldership provides abundantly for the development of church life. Ruling elders are charged with the spiritual care and oversight of the church, protecting the membership against error and sin, and guiding them in the Christ-life of holiness and truth, by example, counsel, and spiritual discipline. Clerical elders, or Presbyters, have part in this care and oversight of the church, with the ruling elders, but their special work, that to which they give themselves with untiring energy, is to "feed the flock of God," "rightly dividing the word of truth," and "labor in the word and doctrine." Prayerful and studious men are they, "apt to teach."

Clerical elders are divided into four classes by the Apostle Paul in his letter to the Ephesian Church (chapter 4: 11). These are "prophets," whose distinctive duty, in common with the other three classes to be named, is to *tell forth* the word and will of God to their hearers. They are ministers who temporarily supply a pulpit in a church that is without a settled pastor. "Evangelists" are ministers who travel from place to place, preaching whenever opportunity offers, in destitute regions, like Paul and Barnabas, and also holding protracted meetings for the evangelization of a community, as did Paul at Corinth. "Pastors" are clergymen who have been regularly installed over churches, by the solemn act of Presbytery, as permanent ministers to their respective congregations. "Teachers" are ministers who are set apart as instructors in Christian colleges or theological seminaries, and who give their whole time to this work. Each of these four classes is under the jurisdiction of and amenable to Presbytery. In point of authority there is no dif-

ference between these four classes on the floor of Presbytery, but an absolute parity.

Side by side with the eldership there is another New Testament body, known as the Diaconate, in the Presbyterian Church. This is the *financial* body of the church. The purpose of its organization was to "serve tables" (Acts: 6: 1-6) i. e. to have charge of all the temporalities of the church. The Diaconate receives and distributes the benevolence of the people in a systematic and orderly way, thus rendering to the church an important service, and purchasing to itself "a good degree" (Tim. 3: 13). The Diaconate of the Presbyterian Church in the United States of America receives about fifteen millions of dollars annually, which it uses for the lubrication of the machinery of the denomination. Each local church has a body of deacons, just as it has its bench of elders, both being necessary to a properly organized Presbyterian Church.

The qualifications of a deacon are stated by the Apostle Paul (in 1 Tim. 3: 8-13), and are similar to those possessed by an elder. Space forbids a more detailed account of the Diaconate and its work, though it well deserves a much larger amount of attention than can here be given to it.

The third salient feature of the polity of the Presbyterian Church is its courts. Of these there are four, viz: Session, Presbytery, Synod, Assembly. They are both legislative and appellate courts, as will appear from the following representation of their composition and functions.

The first of these courts is the Session, the governing body of a local church. It has all the elements of a civil court, and is the primary judicatory of the Presbyterian Church. Its jurisdiction is limited to the particular congregation that creates it, and over which it presides. Its decisions while valid, are not absolute, being subject to review and modification by the courts above it.

The duties of Session are examination and reception of new members, administration of the Lord's Supper and baptism, trial and discipline of offenders, making such rules as in its judgment will best conserve the interests of the church and promote its spiritual life, keeping an accurate record of all

its own proceedings, superintending all religious societies and services in the church, and exercising a general and spiritual care over the whole body of Christ committed to its charge.

Session is composed of two or more elders, elected by the church, and regularly ordained and installed over the congregation, and a pastor who is called by the church, installed and made moderator over the Session by Presbytery. Besides the pastor, who is always a member of Presbytery, the Session sends one of its members, who represents the church on the floor of Presbytery.

The second court of the Presbyterian Church is Presbytery. As a Session is created by Presbytery at the organization of a local church, so Presbytery comes into being by act of the General Assembly, which gives it jurisdiction over the churches and all Presbyterian work within a specified territory or geographical boundary, where the authority of Presbytery is supreme. The Presbytery of Utah is a good example. It controls all the churches, mission stations and schools, and holds the titles, as a corporate body, of all Presbyterian property within the limits of this state.

A Presbytery cannot be organized with less than five ministers, though when once created, three ministers with as many elders as may be present form a quorum and are competent to do every kind of Presbyterian business. In character Presbytery is a representative body. All the ministers within its bounds together with one ruling elder from each local church form its personnel. The standing authority and vote of each member, lay and clerical, is equal to that of every other. This parity on the floor of Presbytery gives each church an equal voice with every other, gives the weak and poor the same right and power as that enjoyed by the strong and rich churches. This principle operates also in one of the departments of our civil structure; each state has a parity of representation on the floor of the United States senate.

Like Session, Presbytery is a body of "overseers." Its duties are review and control. All Sessional records come under its eye once each year. Through this function it is kept in touch with the work done in and by each of the churches under its care. But it is not dependent on the

church records alone for its information. The representatives from the various churches regularly report to Presbytery. And Presbytery moreover has the right to appoint "visitation committees" whenever it chooses to do so, which visit the churches, and ascertain what is being done, in both quantity and quality of work, and report to Presbytery. Other phases of the work of Presbytery are examination, licensure, and ordination of candidates for the gospel ministry, location and transfer of ministers, organization of new churches, and legislative and judicial business.

Judicial cases that originate in Session often go up on appeal to Presbytery where they are usually adjudicated, though occasionally such cases pass on to Synod and even to Assembly before the final adjustment is reached. Though Presbytery, like Session, is subject to review by the higher courts of the church, and its decisions are occasionally set aside, it is, nevertheless, the unit of power and authority in the Denomination, Synod and Assembly, both being absolutely dependent on it, deriving both being and authority from it.

It would be both interesting and instructive at this point to trace the steps in a judicial case before this court, making the analogy to a civil court, and noting the protection afforded an accused person. For this, however, the reader is referred to the "Book of Discipline," in the constitution of the church, where the whole process is developed.

The third judicial body in the Presbyterian Church is Synod. This court, created by Assembly, must be constituted with at least three Presbyteries, with not less than seven ministers, and as many elders as may be present, to form a quorum to do business. Not more than three of these seven ministers may come from a Presbytery, the other four coming from the two Presbyteries, to avoid placing the balance of power in the hands of a single Presbytery on the floor of Synod.

Synod may be made up in either of two ways. It may be a "representative body," when the members are elected as delegates from the various Synodical Presbyteries, each Presbytery having its pro-rata of representatives. Or it may

be a "Mass Synod," when the Synodical Presbyteries attend in a body, or such numbers of them as are able to be present, the balance sending excuses for absence, which Synod may or may not deem adequate.

Supervision, review of Presbyterian Records, legislative and judicial business are among the duties of Synod. The Presbyteries sustain the same relation to Synod as do Sessions to Presbytery. Like Presbytery, Synod is an appellate court, a convenient and important link in this ecclesiastical chain.

The General Assembly is the fourth, the supreme court of the Presbyterian Polity. Like Synod it is composed of representatives from the Presbyteries, differing in this: its personnel come from all the Presbyteries of the Denomination. Each Presbytery of not more than twenty-four ministers, sends two representatives, one lay and one clerical, to the annual meeting of Assembly held the latter part of May. If a Presbytery has a larger number of ministers than this, it is entitled to two additional commissioners for every extra twenty-four ministers, or fractional number not less than twelve. Seven ministers and as many elders of the commissioners appointed by the Presbyteries, assembled at the time and place designated, form a quorum of Assembly and can proceed with business.

The duties of Assembly are similar to those of Synod and Presbytery, though on a larger scale, and each court has distinctive functions peculiar to itself. The Assembly of the Presbyterian Church in the United States of America has about six hundred commissioners at its annual session, which lasts ten days. These commissioners represent thirty-two Synods, two hundred and twenty-nine Presbyteries, about seven thousand five hundred Sessions, and in the neighborhood of one million communicants. The great Presbyterian Family, embracing all Presbyterians on the globe, aggregates something like twenty-five millions of souls, "persevering" in the "Faith *once* delivered to the saints."

The Assembly and Synods have annual meetings only, while the Presbyteries meet at least twice a year. Sessions

often have stated monthly meetings but convene as often as the needs of the particular congregation may require.

A "bird's eye view" of the Polity of the Presbyterian Church has thus been given, emphasizing only the more salient features, and omitting many important and interesting elements, which want of space does not permit us to discuss. Yet it is hoped that sufficient has been said to give the reader a fair conception of this form of ecclesiastical government, with the scriptural reasons for its existence; that its unity, simplicity, strength and beauty are apparent; that its flexibility and suitableness to meet the needs of the church under all circumstances and in every age is clear; and that its strong democratic character is a sufficient safeguard against that tyranny, which is so natural to human nature when entrusted with power, and a pledge of perpetual liberty to the people of God.

Concluding it may be said that this simple, rational, republican, scriptural form of church government has ever been the foe of tyranny, and the friend of humanity, coming as it does from Him who is truth itself and its Author. Historically it has breasted the storms and faced the wrath of prelacy, papacy, and hierarchy with the utmost intrepidity down through the hoary centuries, and all these combined have not been able to drive it from the face of the earth, or stay its triumphant march, but often have trembled and paled before its steady, resolute, and dignified advance, as did the crowned heads of Europe before the invincible Napoleon.

PURPOSE IN FICTION.

BY NEPHI ANDERSON.

In his preface to the sixth edition of "Tom Brown's School Days," Thomas Hughes says:

"Several persons, for whose judgment I have the highest respect, while saying very kind things about this book, have added that the great fault of it is, 'too much preaching;' but they hope I shall amend in this matter should I ever write again. Now this I most distinctly decline to do. Why, my whole object in writing at all was to get the chance of preaching! * * * My sole object in writing was to preach to boys; if ever I write again it will be to some other age. I can't see that a man has any business to write at all unless he has something which he thoroughly believes and wants to preach about. If he has this and the chance of delivering himself of it, let him by all means put it in the shape in which it will be most likely to get a hearing; but never let him be so carried away as to forget that preaching is his object."

In contrast to this view, the more modern novelist, F. Marion Crawford, says:

"Probably no one denies that the first object of the novel is to amuse and interest the reader. The purpose-novel constitutes a violation of the unwritten contract tacitly existing between writer and reader. A man buys what purports to be a work of fiction, a romance, a story of adventure, pays his money, takes his book home, prepares to enjoy it at his ease, and discovers that he has paid a dollar for somebody's views on socialism, religion, or the divorce laws. In ordinary cases the purpose-novel is a simple fraud, besides being

a failure in nine hundred and ninety-nine cases out of a thousand."

Here are two radically different views on the province of fiction. Dr. Hughes claims that the story should be a means by which to teach nobler principles, Mr. Crawford says that amusement and interest is its main object. It might here be said that Mr. Crawford is mistaken in one thing: Often a man buys a novel because of the "purpose" that sticks so prominently from it.

Many present day critics and reviewers agree with the latter writer. Their cry is "Art for art's sake," whatever that means. They denounce as inartistic any novel written for the definite purpose of presenting a principle, expressing a truth, or holding up an ideal.

It is hard to see the philosophy of this last proposition. Perhaps a work of fiction wholly purposeless may conform to this strict "law of art;" but surely a story full of purpose, a high, noble purpose may also be in harmony with that art which lifts the soul into the realm of the beautiful. Art deals with beauty, and the highest beauty centers in God. Art deals with love, and God is love. Art deals with truth, and God is the source of all truth. All of the Creator's laws are full of meaning, full of purpose. By all means let us have in literature, as in all else, "Art for Art's sake;" only let us understand what art is.

Dr. Hughes' little story, with all its preaching, has become a classic. Will Mr. Crawford's Italian romances ever attain to that rank?

Have the world's greatest novelists given us purposeless stories? George Eliot was somewhat addicted to this "preaching." It is claimed that Dickens' novels have been great factors in bringing about the abolition of the unjust poor laws of England, of bettering the common schools, and correcting many other abuses. Undoubtedly, the motive that moved Dickens to write was a noble purpose. "Les Miserables," surely, was not written merely to please or amuse some idle reader. Hawthorne's "Scarlet Letter" is a mighty sermon against sin. "Uncle Tom's Cabin" was written for a purpose. It created more anti-slavery sentiment in the North than all other

pamphlets and treatises combined. Bellamy has hung a score of socialistic sermons on a frail thread of romance. Not even Mr. Crawford can say that "Looking Backward" is a failure. Even that delight of boyhood, "Robinson Crusoe," is not without its sermons, as Taine in his "History of English Literature" says:

"Robinson Crusoe is quite a man of his race, and might instruct it even in the present day. He has the force of will power, etc., which formerly produced sea-kings, and now produces emigrants and squatters. * * * Even now we many hear their mighty hatchets and pickaxes sounding in the claims of Melbourne and in the log houses of Salt Lake."

And so on down the list.

The Latter-day Saint understands that this world is not altogether a play ground, and that the main object of life is not to be amused. He who reaches the people, and the story writer does that, should not lose the opportunity of "preaching," as the author of "Tom Brown's School Days" puts it. A good story is artistic preaching. A novel which depicts high ideals and gives to us representations of men and women as they should and can be, exerts an influence for good that is not easily computed.

A SUFFICIENT ANSWER TO JOSEPHITES.

BY B. H. ROBERTS.

There is in existence, with headquarters at Lamoni, Iowa, an organization known under the title of "The Re-organized Church of Jesus Christ of Latter-day Saints." Joseph Smith, the eldest son of the prophet Joseph, is the president of this organization, and it is commonly called the "Josephite Church." The chief characteristic of this organization is its opposition to the Church of Jesus Christ of Latter-day Saints, and the bitterness of its leading officers toward the people of Utah. The cause of this bitterness it would be difficult to point out, unless it is to be accounted for in that hatred which comes into the hearts of men against the truth; and they know not why, and perhaps not whence; but they feel its power, yield to its influence, and so fight against God. The opposition of this "Josephite" institution to the church may be said to be based upon the following grounds:

First, they hold that Joseph Smith, the president of their organization, of right, should have succeeded to the presidency of the church organized, under God, by his father; and this for two reasons: first, because, as they allege, it is his birth-right; and second, by virtue of an ordination to that position which they affirm he received from his father before the latter's martyrdom: and they hold that Brigham Young and the whole quorum of the Twelve Apostles were guilty of an usurpation when they assumed the presidency of the church after the death of the prophet Joseph, and subsequently organized the First Presidency of the Church and set in order all the affairs thereof;

Second, they hold that the whole church was rejected by

the Lord, with their dead, because, as they allege, the temple at Nauvoo was not completed within a time specified by revelation;

Third, they allege that in leading the people to the valleys of the Rocky Mountains, and making this far west the gathering place for the church, President Young and his associates set aside and violated the law of God which appointed Jackson County, Missouri, as the gathering place for the church; and that in leading the people to Utah the Twelve led them astray;

Fourth, they affirm that these usurping leaders when once established in Utah taught false doctrines and caused the people to worship false gods, and go into divers sins;

Fifth, they insist that Brigham Young and not the Prophet Joseph gave the law of Celestial Marriage; including the doctrine of a plurality of wives, to the church; and that by introducing that doctrine the presiding authorities in Utah led their people into whoredoms, and such wickedness that they were properly a reproach to the work of God in the earth, and, indeed, no longer God's people. They had become, concerning the faith reprobate; concerning the favor of God, outcasts; concerning the gospel, apostates. From their standpoint the saints are made up of two classes, usurping leaders and a deluded following. The latter they graciously affect to pity, the former they denounce with a vehemence that might be alarming if it were not impotent. In a word the "Josephites" hold the saints to be apostates, and the church rejected of God, and that from the days of Nauvoo.

Technicalities and details aside this is the attitude of the "Josephite" organization towards the saints and the church; and it is to this attitude that this paper is to give a sufficient answer, one that in the judgment of the writer will cover the whole ground of controversy, and be complete. An answer, in fact, that will be God's answer to these calumnies. And though it cannot be hoped that it will close the mouths of those who have schooled themselves even "though vanquished to argue still," it is believed that it will be sufficient to satisfy the honest in heart who believe that Joseph Smith, the prophet, was an inspired servant of God; and it is also

hoped that it will supply the brethren traveling in the ministry, and who occasionally meet with the objections urged by "Josephites," with material to expose the falsity of those things which are charged against the servants of God and the church of Christ.

It is necessary to say that "Josephites" profess a belief in the Prophet Joseph Smith; that is, they profess to believe that he was a prophet and servant of God, divinely inspired to teach the gospel and establish the church of Christ on earth. It is this fact of their profession that will give force to the answer to be made here. It should also be said that the facts to be stated before we reach the point of argument may, at first, seem to have but little bearing on the subject, but a patient reading of them is essential to the force of the argument.

In the journal of William Clayton, under date of May 18th, 1843, is the following entry, relating a conversation that took place between Joseph Smith and Stephen A. Douglas, at the house of Sheriff Backenstos, at Carthage, Illinois:

'Dined with Judge Stephen A. Douglas, who is presiding at court. After dinner Judge Douglas requested President Joseph to give him a history of the Missouri persecution, which he did in a very minute manner for about three hours. He also gave a relation of his journey to Washington City, and his application in behalf of the saints to Mr. Van Buren, the president of the United States, for redress; and Mr. Van Buren's pusillanimous reply—'Gentlemen, your cause is just, but I can do nothing for you;' and the cold, unfeeling manner in which he was treated by most of the senators and representatives in relation to the subject, Clay saying, 'You had better go to Oregon,' and Calhoun shaking his head solemnly, saying, 'It's a nice question—a critical question; but it will not do to agitate it.'

'The judge listened with the greatest attention, and then spoke warmly in depreciation of Governor Boggs and the authorities in Missouri, who had taken part in the extermination, and said that any people that would do as the mobs of Missouri had done ought to be brought to judgment; they ought to be punished.

'President Smith, in concluding his remarks, said that if the government, which receives into its coffers the money of citizens for its public lands, while its officials are rolling in luxury at the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow; and I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the saints in

the State of Missouri and punish the crimes committed by her officers, that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women, and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. *Judge, you will aspire to the presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you; for the conversation of this day will stick to you through life.* He appeared very friendly, and acknowledged the truth and propriety of President Smith's remarks."

This prophecy was first published in Utah, in the *Deseret News* of September 24th, 1856; it was afterwards published in England, in the *Millennial Star*, February, 1859.* In both instances it is found in the History of Joseph Smith, then being published in sections in those periodicals. Stephen A. Douglas did aspire to the presidency of the United States, and was nominated for that office by the Democratic Convention, held in Charleston, on the 23rd of June, 1860. When in the convention he was declared the regular nominee of the Democratic party, "The whole body rose to its feet, hats were waved in the air and many tossed aloft; shouts, screams, and yells and every boisterous mode of expressing approbation and unanimity, were resorted to."†

When Mr. Douglas aspired to the presidency, no man in the history of American politics had more reason to hope for success. The political party of which he was the recognized leader, in the preceding presidential election had polled 174 electoral votes, as against 122 cast by the other two parties which opposed it; and a popular vote of 1,838,169, as against 1,215,798 votes for the two parties opposing. It is a matter of history, however, that the Democratic party in the election of 1860 was badly divided; and factions of it put candidates into the field with the following result: Mr. Abraham Lincoln, candidate of the Republican party, was

*Mill. Star, Vol. xxi, No. 9.

†See Cooper's American Politics, Bk. I, p. 86.

triumphantly elected. He received 180 electoral votes; Mr. Breckinridge received 72 electoral votes; Mr. Bell 39; and Mr. Douglas 12. "By a plurality count of the popular vote, Mr. Lincoln carried 18 states; Mr. Breckinridge 11; Mr. Bell 3, and Mr. Douglas but 1!"* Twenty days less than one year after his nomination by the Charleston convention, while yet in the prime of manhood—forty-eight years of age—Mr. Douglas died, at his home in Chicago, a disappointed, not to say heartbroken, man.

Let us now search out the cause of his failure. Fourteen years after the interview containing the prophecy here under discussion, and about one year after the prophecy had been published in the *Deseret News*, Mr. Douglas was called upon to deliver a speech in Springfield, the capital of Illinois. His speech was delivered on the 12th of June, 1857, and published in the *Missouri Republican* of June 18th, 1857. It was a time of much excitement throughout the country concerning the Mormon Church in Utah. Falsehoods upon the posting winds seemed to have filled the air with the most outrageous calumny. Crimes the most repulsive—murders, robberies, rebellion, and high treason—were falsely charged against its leaders. It was well known that Mr. Douglas had been on terms of intimate friendship with the Prophet Joseph Smith; and was well acquainted with the other church leaders. He was therefore looked upon as one competent to speak upon the "Mormon Question," and was invited to do so in the speech to which reference is here made. Mr. Douglas responded to the request. He grouped the charges against the Mormons which were then passing current, in the following manner:

"First, that nine-tenths of the inhabitants are aliens by birth who have refused to become naturalized, or to take the oath of allegiance, or do any other act recognizing the government of the United States as the paramount authority in the territory [Utah].

"Second, that the inhabitants, whether native or alien born, known as Mormons (and they constitute the whole people of the territory) are bound by horrible oaths, and terrible penalties, to recognize and maintain the authority of Brigham Young, and the government of which he is head, as

*See tables in "American Politics," Bk. vii, pp. 22, 26; also, History U. S. (by Alexander H. Stephens), p. 559.

paramount to that of the United States, in civil as well as in religious affairs; and they will in due time, and under the direction of their leaders, use all the means in their power to subvert the government of the United States and resist its authority.

"Third, that the Mormon government, with Brigham Young at its head, is now forming alliances with Indian tribes in Utah and adjoining territories—stimulating the Indians to acts of hostility—and organizing bands of his own followers under the name of Danites or destroying angels, to prosecute a system of robbery and murders upon American citizens who support the authority of the United States, and denounce the infamous and disgusting practices and institutions of the Mormon government."

Mr. Douglas based his remarks upon these rumors against the saints, in the course of which he said:

"Let us have these facts in an official shape before the president and congress, and the country will soon learn that, in the performance of the high and solemn duty devolving upon the executive and congress, there will be no vacillating or hesitating policy. It will be as prompt as the peal that follows the flash—as stern and unyielding as death. Should such a state of things actually exist as we are led to infer from the reports—and such information comes in an official shape—*the knife must be applied to this pestiferous, disgusting cancer which is gnawing into the very vitals of the body politic. It must be cut out by the roots, and seared over by the red hot iron of stern and unflinching law.* * * * Should all efforts fail to bring them [the Mormons] to a sense of their duty, there is but one remedy left. *Repeal the organic law of the territory, on the ground that they are alien enemies and outlaws, unfit to be citizens of a territory, much less ever to become citizens of one of the free and independent states of this confederacy.* To protect them further in their treasonable, disgusting and bestial practices would be a disgrace to the country—a disgrace to humanity—a disgrace to civilization, and a disgrace to the spirit of the age. Blot it out of the organized territories of the United States. What then? It will be regulated by the law of 1790, which has exclusive and sole jurisdiction over all the territory not incorporated under any organic or special law. By the provisions of this law, all crimes and misdemeanors, committed on its soil, can be tried before the legal authorities of any state or territory to which the offenders shall be first brought to trial, and punished. Under that law persons have been arrested in Kansas, Nebraska and other territories, prior to their organization as territories, and hanged for their crimes. The law of 1790 has sole and exclusive jurisdiction where no other law of a local character exists, and by repealing the organic law of Utah, you give to the general government of the United States the whole and sole jurisdiction over the territory."

The speech of Mr. Douglas was of great interest and importance to the people of Utah at that juncture. Mr.

Douglas had it in his power to do them great good. Because of his personal acquaintance with Joseph Smith and the great body of the Mormon people then in Utah, as well as their leaders (for he had known both leaders and people in Illinois, and those whom he had known in Illinois constituted the great bulk of the people in Utah, when he delivered that Springfield speech), he knew that the reports carried to the east by vicious and corrupt men were not true. He knew that these reports in the main were but a rehash of the old exploded charges made against Joseph Smith and his followers in Missouri; and he knew them to be false by many evidences furnished him by Joseph Smith in the interview of the 18th of May, 1843, and by the Mormon people at sundry times during his association with them at Nauvoo. He had an opportunity to befriend the innocent; to refute the calumnies cast upon a virtuous community; to speak a word in behalf of the oppressed; but the demagogue triumphed over the statesman, the politician, over the humanitarian; and to avoid the popular censure which he feared befriending the Mormon people would bring to him, he turned his hand against them, with the result that he did not destroy them but sealed his own doom—in fulfillment of the words of the prophet, he felt the weight of the hand of the Almighty upon him.

It was impossible for any merely human sagacity to foresee the events predicted in his prophecy. Stephen A. Douglas was a bright but comparatively an unknown man at the time of the interview, in May, 1843. There is and can be no question about the prophecy preceding the event. It was published, as before stated, in the *Deseret News* of the 24th of September, 1856; about one year before the Douglas speech at Springfield, in June, 1857; and about four years before Douglas was nominated for the presidency by the Charleston Democratic Convention.

Moreover, a lengthy review of Mr. Douglas' speech was published in the editorial columns of the *Deseret News* in the issue of that paper for September 2nd, 1857, of which the following is the closing paragraph, addressed directly to Mr. Douglas:

"In your last paragraph [of the Springfield speech] you say, 'I have thus presented to you plainly and fairly my views of the Utah question;' with at least equal plainness and with far more fairness have your views now been commented upon. And inasmuch as you were well acquainted with Joseph Smith, and his people, also with the character of our maligners, and did know their allegations were false, but must bark with the dogs who were snapping at our heels, to let them know that you were a dog with them; and also that you may have a testimony of the truth of the assertion that you did know Joseph and his people and the character of their enemies (and neither class have changed, only as the saints have grown better and their enemies worse); and also that you may thoroughly understand that you have voluntarily, knowingly, and of choice sealed your damnation, and by your own chosen course have closed your chance for the presidential chair, through disobeying the counsel of Joseph which you formerly sought and prospered by following, and that you in common with us, may testify to all the world that Joseph was a true prophet, the following extract from the history of Joseph Smith is again printed for your benefit, and is kindly recommended to your careful perusal and most candid consideration."

Then follows the interview between Joseph Smith and Mr. Douglas as recorded in the journal of Wm. Clayton, as published in the *News* a year before Mr. Douglas' Springfield speech, and as now quoted in this paper.

I have been careful to state in full all the circumstances connected with this remarkable prophecy, in order that there might be no question in relation to the prophecy itself, that is, no question as to the prediction preceding the event, and its complete and miraculous fulfillment. And now I have reached the point for the argument.

The prophecy is a fact. Its fulfillment is a fact. God gloriously fulfilled the prediction of his servant Joseph Smith, the prophet. Stephen A. Douglas did aspire to the presidency of the United States. He received the nomination for that high office, from a great political party. But he had raised his hand against the Latter-day Saints, the people of the Prophet Joseph Smith; and as a consequence he did feel the weight of the hand of the Almighty upon him; for his hopes were blasted; he never reached the goal of his ambition; he failed miserably, and died wretchedly, when his life had but reached high noon. Could anything be more clear than that Stephen A. Douglas felt the weight of the hand of the Almighty upon him? But mark you, THESE CALAMITIES

CAME UPON HIM FOR STRIKING AT THE SAINTS OF GOD IN UTAH. IT WAS FOR TURNING HIS HAND AGAINST THEM THAT HE WAS DISAPPOINTED IN HIS HOPES, BLASTED IN HIS EXPECTATIONS, AND DIED HEARTBROKEN. AND WHEN THE ALMIGHTY THUS VINDICATED THE PREDICTIONS OF HIS PROPHET UPON THE HEAD OF THIS GREAT MAN, HE ALSO DID SOMETHING MORE—HE ACKNOWLEDGED THE SAINTS IN UTAH AS HIS PEOPLE, THE CHURCH IN UTAH AS HIS CHURCH, AND THERE IS NO ESCAPING THE CONCLUSION.

This prophecy was not fulfilled upon the head of Stephen A. Douglas because he raised his hand against the Josephites; that movement had not then taken definite form when Stephen A. Douglas delivered his Springfield speech on the 12th of June, 1857. Joseph Smith who is now the president of that institution had not then given his consent to take the presidency of the "reorganized church," so that "Josephites" can claim no lot nor part in the fulfillment of this remarkable prophecy—the fulfillment of which is such a complete vindication of the Church of Christ from the charges "Josephites" make against it. And, furthermore, it should be remembered that this vindication came at the time when, according to "Josephite" contention, the apostasy of the saints in Utah was at its full height. That is, plural marriage was publicly taught and practiced, and in part it was to this that Mr. Douglas alluded in some portions of his speech; the doctrines which are supposed by "Josephites" to have led the people to follow after false gods were then most taught; and yet, when from the "Josephite" standpoint, the apostasy of the church in Utah is at its height, lo! God gives his people there this splendid vindication—so far acknowledges them as his people that the man who dares to turn his hand against them having been warned by his prophet not to do so, he strikes down with death after disappointing his hopes, humbling his pride, and making him an object at which Time would henceforth point his finger. Would God do this in vindication of a people who had transgressed his law, usurped his authority, aband-

oned themselves to whoredoms, followed after false gods, and corrupted the priesthood? Such a thought is so revolting to reason that it may be dismissed without further consideration.

BUT on the other hand, what becomes of the charges of apostasy made against the people whom God thus vindicated? As idle tales are they henceforth to those who will weigh the force of the argument contained in the facts here set forth. I contend that there is no need of endless cavilings over technicalities; nor weary discussions over the sophistries of "Josephites." Here is God's answer to all their contentions, and calumnies. He owns his people, he vindicates his church, by visiting judgment upon the head of one of America's foremost statesmen who raised his hand against the people and church of God. I am content with God's answer to "Josephites." It is sufficient.

SYMPOSIUM OF BEST THOUGHT.

Thinking what we ought to do does not bring success in life; but acting with aim and energy.—*Brigham Clegg*, Heber City, Utah.

“Many there are who give honor to God for the performance of great miracles; yet, by their silence, discredit his hand in the commonplace happenings of life.”—*J. B. Higgs*, Salt Lake City.

“A man may seek the applause of his fellows by some act of ‘bravery,’ as interpreted by man; yet be a moral coward in the sight of God, who knows all men’s hearts. A man may be timorous, and even a coward in the presence of violence; yet his nobility of soul and moral strength is known to the Father.”—*Emil H. Lund*, Ogden, Utah.

We live in thought. If we think poorly, we live poorly; if we think highly, we live highly.—*N. L. Morris*, Salt Lake City.

In the final and righteous adjustment of all things it will be discovered that, invariably, “a law unobeyed” or “disobeyed” is synonymous with “a blessing unobtained.”—*John V. Bluth*, Ogden, Utah.

Let no thoughtful man say he does not believe in inspiration. If he cast his mind backward over his career, he will discover instances when, through the operation of a power from without, he has risen above his ordinary self. If he believes in inspiration he has taken the first step toward a belief in revelation, which is inspiration perfected.—*John Nicholson*, Salt Lake City.

Not he who merely succeeds in making a fortune, and in so doing blunts the natural affections of the heart, and chases therefrom the love of his fellows, can be said to be truly successful: but he who so lives that those who know him best shall love him most; and that God, who knows not only his deeds, but also the inmost sentiments of his heart, shall love him: of such an one only—notwithstanding he may die in poverty—can it be said indeed and of a truth, “he should be crowned with the wreath of success.”—*Heber J. Grant*, Salt Lake City.

It seems to me that we are always ready to laud a man's ability, even if associated with vice; but seldom is it that we admire a man's goodness of heart and righteousness of life, if such an one is unfortunate enough to possess only mediocrity of talent.—*Alma Ash*, Salt Lake City.

Relatives: An ignorant person is always right, because he can not know when he is wrong, which proves that knowledge and right are not always brethren.

Spelling sure s-h-u-r-e, and sugar s-h-u-g-a-r, has a pernicious influence on the reader; yet there are many prominent and successful men who spell these words with an h, which goes to prove that spelling and prosperity are not near relatives.—*Edward H. Anderson*, Ogden, Utah.

To have a successful Improvement Association it is necessary that perfect union exists among the officers, and that each fills the position that he is called to occupy. Promptness in opening, brief prayers, short lectures, plenty of good music, short prayer before parting, a hearty hand shake—good bye until next meeting.—*H. J. Walk*, Brighton, Utah.

In studying men, I am inspired with the thought that integrity and faith are the grandest attributes of human character. Integrity, that noble trait which makes us really men, and faith, that glorious gift which lifts us up to God.—*Thomas Hull*, Salt Lake City.

Habit becomes a part of our nature. It follows, therefore, that in youth our habits should be those we would have no desire to change.—*Frederick Best*, Mill Creek, Utah.

I believe there would be more happiness and prosperity in this world if men would scatter more flowers in the pathway of their friends and fewer on their graves.—*A. J. Higgs*, Salt Lake City.

“Man is that he might have joy;” and though he may pass through much tribulation, the time will come when he shall see the wisdom of the plan of life, and acknowledge God as the giver of all blessings. It is because of man’s misunderstanding that he condemns what is, as unbecoming a wise Creator.—*A. J. H. Davis*, Salt Lake City.

One of the inalienable rights of man and sufficiently important to be classed with liberty and life itself, is the pursuit of happiness. True happiness comes only to those who are inspired by hope, guided by experience and supported by faith. With such guides any task required can be undertaken with cheerful, intelligent energy, even though the obstacles in the path, to those who have not hope and faith, seem insurmountable.—*George M. Cannon*, Forest Dale, Utah.

The realms of thought and the vocabulary of words may be likened unto a mighty chaos, from which every one is invited to create something which will make the world better. He who fails to do this, not only fails to do his duty, but proves himself blind to heaven’s choicest blessings.—*Wm. Bennion*, South Taylorsville, Utah.

In the pursuit of duty comes pleasure and peace of mind, no matter how unpleasant that duty may be.—*Chas. A. Welchman*, Grover, Wyoming.

If parents look carefully into their own hearts and lives, will they not find there the seeds of the immorality of their children? How many parents can say that unclean words have never crossed their lips? Is there one who can say “no unclean thought has ever come into my heart.” Parents, kill young people if you will with poison to the body, but do not blight or kill their souls by poisoning them with an almost constant flow of jests and stories that are funny only because they are unclean.—*Richard R. Lyman*, Salt Lake City.

Adversity brings us nearer to God than prosperity. The little one learning to go alone feels no need of help until it meets with a sad tumble. Then it reaches out its little hands and pleads for mamma. So we, in prosperity, feel that our own strength is all-sufficient; until, surrounded by adversity, we, too, stretch forth our feeble hands and cry, "Father!"—*Amanda Done*, Salt Lake City.

To know that sometime in the eternities man will be able, through knowledge, to produce the real of what he can on earth at best but produce an imitation, should inspire him to labor patiently to obtain his soul's desire.—*Lillie T. Freeze*, Salt Lake City.

Let us serve God with all our might, not thinking thereby that we do him a favor, neither to be applauded by any man; but that we through the grace of God may gain eternal life.—*C. V. Hansen*, Logan, Utah.

My best thought? I must confess a truth, my best thought has been my secret ambition. What is that? To be good for something, and in that goodness to be great. My ideal has been the manliness of Christ. If I could incorporate into my nature a part of his wonderful knowledge of human minds, that singularly heroic strength of character, that humility withal, it seems to me, now, that the *aura* of my soul would gladden with its touch all who might come within its radius. I believe it would bring me such supreme content that Faust-like, I would say, "Moment still delay, thou art so fair."—*Mathonihah Thomas*, Farmington, Utah.

A VOICE FROM ENGLAND.

I am pleased to learn that a revival is going on in M. I. A. matters at home, and that greater interest is being taken in this important branch of education than for some years past. I hope this will continue, for the more interest our young men manifest in mutual improvement, the better qualified they will be for missionaries and the less heart aches and humiliations they will have to contend with when they find themselves engaged in missionary work.—*Joseph W. Mc-Murrin*, Liverpool, Eng. [From a letter to Elder Nephi L. Morris.]

ANCIENT TALES.

PETER KLAUS.

A GERMAN LEGEND.

[The following story will be of interest to our readers, not only on account of its own quaintness, but also because it was this legend which our own Washington Irving amplified into his charming story of Rip Van Winkle.—ED.]

Peter Klaus was a Goatherd of Sittendorf, and tended his flocks in the Kyffhausen mountains; he was accustomed to let them rest every evening in a mead surrounded by an old wall, while he made his muster of them; but for some days he had remarked that one of the finest goats always disappeared some time after coming to this spot, and did not join the flock till late: watching her more attentively, he observed that she slipped through an opening in the wall, upon which he crept after the animal, and found her in a sort of cave, busily employed in gleaning the oat-grains that dropped singly from the roof. He looked up, and shook his ears amidst the shower of corn that now fell down upon him, but with all his inquiry could discover nothing. At last he heard above the stamp and neighing of horses, from whose mangers it was probable the oats had fallen.

Peter was yet standing in astonishment at the sound of horses in so unusual a place, when a boy appeared, who by signs, without speaking a word, desired him to follow. Accordingly he ascended a few steps and passed over a walled court into a hollow, closed in on all sides by lofty rocks, where a partial twilight shot through the over-spreading foliage of the shrubs. Here, upon a smooth, fresh lawn, he

found twelve knights playing gravely at nine-pins, and not one spoke a syllable; with equal silence Peter was installed in the office of setting up the nine-pins.

At first he performed this duty with knees that knocked against each other, as he now and then stole a partial look at the long beards and slashed doublets of the noble knights. By degrees, however, custom gave him courage; he gazed on everything with firmer look, and at last even ventured to drink out of a bowl that stood near him, from which the wine exhaled a most delicious odor. The glowing juice made him feel as if re-animated, and whenever he found the least weariness, he again drew fresh vigor from the inexhaustible goblet. Sleep at last overcame him.

Upon waking, Peter found himself in the very same inclosed mead where he was wont to tell his herds. He rubbed his eyes, but could see no sign either of dog or goats, and was, besides, not a little astonished at the high grass, and shrubs, and trees which he had never before observed there. Not well knowing what to think, he continued his way over all the places that he had been accustomed to frequent with his goats, but nowhere could he find any traces of them; below him he saw Sittendorf, and, at length, with hasty steps he descended.

The people, whom he met before the village, were all strangers to him; they had not the dress of his acquaintance, nor yet did they exactly speak their language, and, when he asked after his goats, all stared and touched their chins. At last he did the same almost involuntarily, and found his beard lengthened by a foot at least, upon which he began to conclude that himself and those about him were equally under the influence of enchantment; still he recognized the mountain he had descended, for the Kyffhausen; the houses too, with their yards and gardens, were all familiar to him, and to the passing questions of a traveller, several boys replied by the name of Sittendorf.

With increasing doubt he now walked through the village to his house; it was much decayed, and before it lay a strange goatherd's boy in a ragged frock, by whose side was a dog worn lank by age, that growled and snarled when he

spoke to him. He then entered the cottage through an opening which had once been closed by a door; here too he found all so void and waste that he tottered out again at the back door as if intoxicated and called his wife and children by their names, but none heard, none answered.

In a short time, women and children thronged around the stranger with the long hoary beard, and all, as if for a wager, joined in inquiring what he wanted. Before his own house to ask others after his wife, or children, or even of himself, seemed so strange, that, to get rid of these querists, he mentioned the first name that occurred to him, 'Kurt Steffen?' The by-standers looked at each other in silence, till at last an old woman said: 'He has been in the churchyard these twelve years, and you'll not go there today.' 'Velten Meier?' 'Heaven rest his soul!' replied an ancient dame, leaning upon her crutch; 'Heaven rest his soul! He has lain these fifteen years in the house that he will never leave.'

The Goatherd shuddered, as in the last speaker he recognized his neighbor, who seemed to have suddenly grown old, but he had lost all desire for further question. At this moment, a brisk young woman pressed through the anxious gapers, carrying an infant in her arms, and leading by the hand a girl of about fourteen years old, all three the very image of his wife. With increasing surprise he asked her name: 'Maria!'—'And your father's?'—Peter Klaus, Heaven rest his soul! It is now twenty years since we sought him day and night on the Kyffhausen mountains, when his flock returned without him; I was then but seven years old."

The Goatherd could contain himself no longer; 'I am Peter Klaus,' he cried, 'I am Peter Klaus, and none else,' and he snatched the child from his daughter's arms. All for a moment stood as if petrified, till at length one voice, and another, and another, exclaimed, 'Yes, this is Peter Klaus! Welcome neighbor!—Welcome after twenty years!'

EDITOR'S TABLE.

ON THE ACCEPTANCE OR REJECTION OF TESTIMONY.

Among a very great number of questions that are awaiting the attention of the editors of the ERA is the following: "How far can Latter-day Saints accept or reject the testimonies of those who belong to other religious denominations? Many of them seem to bear very strong testimonies to some things, and are earnest in their statements."

We take it that what is here meant is this: The Latter-day Saints bear testimony that the Lord has revealed to them a knowledge of the truth of the gospel, as made known to mankind through the revelations of God to the Prophet Joseph Smith. Now comes the Catholic, the Baptist, the Methodist, the Presbyterian, or it may be a Mohametan, and he says he knows that his religion is true. The question is, how far can we accept or reject these testimonies. It looks like bigotry to sit in judgment upon them and say, we speak truly, but they falsely; we are surely right, but they are mistaken. The question reminds us of an incident that happened within our own experience, about a year ago. In company with a number of friends we attended service in the Catholic cathedral in New York, and listened to a very impressive discourse by the bishop of that diocese. The speaker was so unusually earnest and sensible, that what he said made a very favorable impression upon our party, and as we were leaving the cathedral one of the sisters asked the question, "Who can say that this man is not right, that the testimony he bears to the truth of his religion is not true?" To which we answered, in substance, "No man can or ought to do it; no man is compe-

tent to do that; but God is, and God has done it. He revealed himself to Joseph Smith, and told him that all the churches were wrong; that their creeds were an abomination in his sight; that they taught for doctrine the commandments of men; that they had a form of godliness but denied the power thereof. This was the word of the Lord on that matter, and an end of controversy to those who accepted that revelation." Therefore, if the testimonies of those belonging to other denominations, referred to in the above question, cover the statement that their church is the Church of Jesus Christ, and that their religion is the religion taught by Jesus Christ, pure and undefiled, and in its fulness, then we know that testimony is not true; and that those who bear it must belong to that very large class of well-meaning but mistaken men who are to be found among all classes of people.

If the testimonies referred to relate only to portions of sectarian doctrines, they may or may not be true; for in the creeds of men there are fragments of the truth, fragments of the gospel, and it may be that they have the witness of God's Spirit to those fragments of the truth; but they can never have the testimony of God's Spirit bearing witness to the truth of that which God has declared to be untrue.

Again let us modify our answer: Many very sincere, honest hearted people, prayerful and moral, approaching God in perfect trust and faith, though belonging to false systems of religions, obtain many and singular blessings at the hands of the Lord, just as Cornelius of old did, though not in the Church of Christ. If the testimonies in question relate to such things as these, we know of no reason why they should not be received with credence, if the parties are truthful; for God is not so unmindful of his children as only to bless that portion of them that have the fulness of his gospel—those that are orthodox. Were that the case we might well despair for humanity; but that is not so; God's love and mercy extend to all his children, even to the heathen, and doubtless he is doing all in his power for them. But because the Lord does bless his children, as stated above, it by no means follows that they have the fulness of the gospel, or that the religion they profess is the very religion of the Son of

God. It is rather to be believed, on the contrary, that such blessings are the direct results of God's goodness to his children, not because they belong to the true church, but because they are his children, and he loves them and blesses them in spite of their errors in matters of faith and doctrine.

Let it be known, then, that so far as the Latter-day Saints are concerned, there is nothing in the new dispensation of the gospel which they have received, that requires them to believe that God does not bless his children who have not yet received that gospel. He may have given to some of them a testimony as to the truth of some of the isolated principles of truth to be found in their respective systems of religion; or, if living up to the best light they possess, they may have received assurances that they, as individuals, are accepted of him; or, in answer to the prayer of faith, they may have received some blessing from God. It is not the prerogative, and certainly not the disposition, of the Latter-day Saints to deny that the goodness of God extends to his children in all these particulars. And so far as the Saints proclaim the world to be in error, the creeds of men vain and rejected of God, and their churches not the Church of Christ, it must be understood that they do not as men, equally weak and fallible with their fellow men, sit in judgment upon them and condemn them and their churches, but they are compelled to receive what God has revealed on that subject, because overwhelmed with the truth of it—with the evidence of it. But it is God's pronouncements that condemn the world, not the Latter-day Saints.

THE ERA'S FIRST ENTERPRISE.

The ERA will be sent free to all the missionaries in all the world. The secretary of the general board has written to all the presidents of missions asking them to send the names and addresses of all the elders traveling in their respective missions, that the ERA may be sent to them direct from its office. This means that we shall send out free to the traveling elders about fifteen hundred copies of the Improvement Association's magazine.

It is only proper that a statement be made to the members of the associations telling how so great an achievement as this has been accomplished in the first three months of the magazine's existence. First of all, then, the credit of this enterprise is due to the young men who make up the membership of the Young Men's Mutual Improvement Associations; for it was the hearty response which they gave to the appeal of the general board of this organization that made the ERA a possibility. Their liberal patronage, and that of their friends outside, soon assured the business management of the magazine's financial success for the present volume; and as the publication of the ERA is not a private enterprise, but one that was undertaken purely in the interests of the Mutual Improvement cause, and as most of those on missions were members of the Improvement Associations, it occurred to the management and to the general board that it would be a good thing to announce to the saints that they would make a one dollar rate to missionaries, and in this way have the subscribers to the magazine donate from fourteen to fifteen hundred dollars to send it free to our brethren abroad. This done the editor and business manager addressed personal letters to a number of brethren (who, in their judgment, were able and would be glad to assist in such a work if they but knew of it), informing them of what was being done by the young men, and soliciting their assistance. Such was the liberal and prompt response made to this appeal that such an amount to send the ERA free to missionaries was raised that the general board feel warranted in saying that the magazine will be sent free to all our brethren engaged in the foreign ministry; and hence free ERAS for our missionaries is an accomplished fact.

This is the first enterprise undertaken by the associations through the medium of the ERA, but it is not by any means to be the last. The good that may be accomplished by a united effort on the part of our young men through the Improvement Associations may not now be estimated. It can, however, be seen from what has already been done that all that is needed is union of purpose, organization of effort, and the way to be pointed out in order to accomplish great things;

and we have faith to believe that they will be achieved. Meantime the general board by official action at its regular meeting on January 26th decided through the pages of the ERA to express its appreciation of the responses that have been made to its appeals, both on the part of our subscribers, and those who directly contributed of their means, from one dollar to several hundred dollars—to the accomplishment of this laudable undertaking.

THE SITUATION IN THE FAR EAST.

The world's storm-center for the present seems to have moved to the "far east;" that is, along the coast of China.

It was doubtless the late war with Japan which revealed the helplessness of China to Europe; and emboldened Russia to make large demands in the way of concessions for railroad routes through Chinese territory, with *termini* on the Chinese coast—south of the ice-locked coast of eastern Russia—as a reward for virtually compelling Japan to yield possession of Port Arthur after capturing it in the late war. The activity of Russia in Chinese affairs ever since the close of the China-Japan war has been a source of uneasiness in Europe; and it was but to be expected that other European nations at the earliest opportunity would seek to offset the advantages Russia had obtained from the rulers of the "Celestial Empire." That opportunity came to Germany when a short time ago two German missionaries were murdered by Chinese, in the province of Shang-Tong, whereupon the German emperor sent war ships to the scene of the outrage, and certainly took more vigorous steps than is usual in such cases, in the early stages of demanding reparation. German marines were landed on the coast of China and immediately took possession of four Chinese forts, from which the Chinese fled, not even making a show of resistance. This was followed by the Germans taking possession of Kiao Chau City, at the head of Kiao Chau Bay, accompanied with every indication that its occupancy by the Germans is to be permanent. Then came the melo-dramatic incident of the German emperor sending his brother Henry—his only brother—

to Chinese waters with more German war ships, to awe the already frightened Chinese into acquiescence with German demands. The departure of Prince Henry from Germany was accompanied with such flourishes of grand-eloquent speech on the part of both the prince and the emperor, as could only be justified by some really patriotic movement incurring great danger for the sake of the Fatherland, but not at all suitable for a land-grabbing expedition to gratify the "earth-hunger" from which Germany in common with other European countries is just now suffering.

In view of the headway Russia was making in securing Chinese concessions, however, it is not at all to be wondered at that Germany should take advantage of this opportunity that the murdering of the missionaries afforded her, to place herself in a position to profit by the prospective dismemberment of the far eastern empire. Russia had unquestionably placed herself in a position to profit by China's misfortunes; England from her rendezvous at Hong Kong was prepared to secure her share of Chinese territory; the French from their possessions in Indo-China could not fail to secure recognition in the pending partition; but if Germany was to have any advantage from China's prospective dismemberment it must be by prompt measures vigorously taken; hence the much-a-do about the murder of the German missionaries, the seizure of Chinese forts, the occupancy of Kaio Chau Bay by the German fleet, the dramatic departure of Prince Henry for China with more war ships, with the accompanying brag and bluster of the German emperor.

The apparently contemplated action of European nations in respect to the dismemberment of China is indefensible from any standpoint of political ethics. And yet, may it not be that in the remarkable scenes now transpiring in the far east there is taking place events that in the end shall result in the good and up-lifting of that mass of God's creatures whose lot has been cast in a land overshadowed by spiritual and intellectual darkness lo, these many centuries?

OUR WORK.

M. I. MISSIONARY WORK.

In the January number of the ERA, a brief statement was made in relation to the opening of the M. I. A. Mission Work at American Fork, on the 5th of December. Since that time the work has gone steadily forward with the most gratifying results as will be seen from the following excerpts from reports made to the brethren having the work in charge. Brother George F. Shelley, secretary of the association at American Fork, wrote in December as follows:

"Much interest is being manifested by the members of our association in the Life of Christ, and we feel that we have a live organization. Tonight our attendance was eighty, a large percentage being young married men. The labors of Elder B. H. Roberts and his assistants are bearing good fruit."

In a letter under date of December 22nd, '97, Elder G. A. Iverson, laboring in Utah county, says:

"We have been very successful in our work in Lehi; the influence is being felt not only among the young men, but in every circle."

After enumerating the settlements visited in Utah county, Elder Able J. Evans, who has charge of the brethren laboring in that county, in a letter dated December 28th, says:

"I went with the brethren introducing them to the bishops and presidents of the aforesaid wards and settlements, holding meetings and commencing the work. We were very cordially received and have had the promise of the full support of the bishops and presidents in consummating our labors. We have pretty thoroughly canvassed Lehi and have made great accessions in the membership of the association; an increase of *eighty-eight* in Lehi proper, and *forty-five* in the north branch. Brothers Alleman, Iverson, and myself visited Cedar Fort and have enlisted the co-operation of every young man at home as far as we know."

Elder Heber C. Jex, who up to the 1st of January had charge of the work in Beaver county, under date of December 27th, writes:

"We were heartily received by the people of Beaver, and we held some rousing meetings with them. We held a few cottage meetings with the young, and made them sufficiently entertaining that they were a success. At the last about sixty were present. We seemed to be able to get nearer to

them in these meetings than in any other way, and was able to impress them with the results of Mutual Improvement work and their need of the same. Young men were free in opening their houses for meetings to which they would invite their friends. We concluded that way a good plan to reach the young men and form their acquaintance, but besides that we saw many at their own homes and prior to leaving, about *twenty-five* had joined the association."

Elder Edward D. Clyde of Heber, Wasatch county, who has in charge the missionary work in Juab county, under date of December 16th, writes:

"I met the brethren all O. K. according to arrangements. They are now hammering away two in each ward of Nephi and two in Levan. I have not yet heard from the two in Levan, but the others are just feeling fine and meeting with considerable success. Every where we go we meet with encouragement."

In a subsequent letter, written from Heber, where Elder Clyde spent the holidays with his family, he wrote:

"We are very much pleased with our labors so far. Good results have followed our every effort." Elder Clyde also asks that missionaries be sent into his own county, that is in Wasatch." I find, he says, "we have no missionaries in our stake yet. No field was ever more fit for the reaper. Since the stirring up that Brothers Brimhall and Morris gave us a general reformation has taken place here and if we only had some missionaries to labor in connection with our local brethren, I feel that a good work could be done. Now if it is possible, send us some men at once."

Elder Frank Y. Taylor sends the following report from Weber stake:

"I take pleasure in reporting our labor for the past two weeks in Weber stake in the interests of Y. M. M. I. A. We have visited the following wards with results as stated below:

	Found enrolled.	Found not enrolled.	Visited by elders.	Did not see—not in town.	New members enrolled by elders.	Refused to enroll.
North Ogden.....	48	109	103	6	101	1
Pleasant View	24	36	36		36	
Huntsville	43	112	88	24	87	1
Eden	33	42	39	3	31	8
Liberty.....	24	25	21	4	21	

"We have been received by the bishopric, presidents of associations and all local authorities with uniform kindness and courtesy, and have received their blessings, aid and support. We have held public meetings and visited the people at their homes, traveling two by two. The people received our

message gladly and the young men we visit treat us with deference and respect. The saints universally acknowledge the hand of the Lord in the establishment of the mission, and the harvest is truly ready for the reapers. I wish to cite one instance to prove that the people are looking forward with joy to our coming. At the close of one of our meetings when we had explained the object of our visit an aged brother came up to us with tears in his eyes, grasped our hands and stated that he had been praying for this for the last three years."

"I am fully convinced that the Lord is paving the way for us in softening the hearts of the young men as we find many instances that the most wayward boys receive us with the greatest kindness. I take pleasure in reporting that Superintendent Angus T. Wright and assistants, render us all the courtesies and assistance in their power."

Elder A. H. Snow, of Brigham City, having in charge the work in Cache stake, writes:

"With the hearty co-operation of the president of stake, and the splendid start given us by Elder Kimball, we commenced our labors with four missionaries. * * * We commenced by calling upon the bishop and got his support and armed with a list of 95 names, from 14 to 45, and accompanied by an officer of the association, we commenced our calls. * * * The first day we found but seven who were on our list at home. After a few days experience the best plan that suggested itself to us was this: after canvassing a certain portion of a ward, if we found a number of the boys absent, we would procure a private house, centrally located, and appoint a conversational meeting there for that evening, inviting the boys and all others on our list to attend. The first night nine of the boys from 14 to 21 attended, seven of whom had not identified themselves with the association. After getting them to feel at home we talked to them an hour, when they commenced to ask questions which kept us there another hour. The questions were intelligent and gave us a good opportunity to talk to them. Among other questions asked were these: "How did Joseph Smith get authority to baptize and organize the church?" This gave us a good chance to explain the early career of the Prophet and the visits of the Father and the Son to him, and Moroni's visit to him, etc. Then they wanted to know when infant baptism was introduced and who and about when was the first man improperly baptized. This opened up a conversation on the changing of the ordinances, etc. At our next meeting we had thirteen present. The meetings are very informal, but we open and close them with prayer."

"Out of ninety-five names from the 4th Ward we found and conversed with sixty. We called at the homes of some as many as three times and last evening two of the young married men upon whom we had repeatedly called, but did not see, came out and joined the association."

"In the 5th Ward—the 4th and 5th have a population of about 1,400 each—100 names were handed the missionaries, and they found eighty at home. Now as to results; after one week's labor we had finished our wards,

and at last night's associations new faces appeared—eighteen new ones in the 4th—nearly all good men of the older young element—ten of whom added their names to the roll. There was a dance in the ward and many had gone to the canyon or still better results would no doubt have followed. In the 5th Ward there were twenty-two present the night previous to our commencing our work, and last night twenty-four were added, thus more than doubling the number."

"The 3rd Ward is not canvassed, but good work is being done, and there were more present last night than there has been for many years."

Later reports from Elder Snow are equally encouraging.

Elder Charles A. Welch, of Morgan, who has charge of the work in Sanpete stake, under date of December 23rd, reports as follows:

"I have six elders here and am pleased to say that they are heart and soul in the work. In Ephraim we found thirty members enrolled. Up to last Saturday night the brethren had added 127 new members. In Manti 119 new members have been added. In Gunnison we found 23 members and added 59 more. In Centerfield we found 25 members and added 38 new ones. In Fayette no meetings were held. One was held this fall with eleven members and they discontinued the meetings. We left them with forty members enrolled. In Mayfield there were twenty-eight members and we added twenty-eight new members."

"The brethren will finish their labors in Sterling today, but I cannot report in this letter. You will see by the above that four hundred new members have been added to the great cause of Mutual Improvement. We want one thousand in this stake and shall work to that end."

"We shall finish in the next few days all the towns in the south end and shall begin at Spring City and go northward. We go from house to house in the day and hold conversational meetings in the evening at every opportunity."

In a later communication Elder Welch says:

"We have finished our work as far north as Moroni and Mt. Pleasant, and shall have finished the stake [first tour] by about the 12th inst. [January.] We have added to the enrollment about *six hundred* young men and expect two or three hundred more." A still later report from Elder Welch states that 980 new members in all have been added in Sanpete stake; and Elder F. Y. Taylor reports the additions in Weber stake up to date of going to press to be 726.

Bishop Christian A. Madsen, of Gunnison, in a letter full of praise for the work done among the young men of his ward by our missionaries, says:

"But now my dear president ———, believe me, we need more laborers in the field here at Gunnison; and that is the reason I am penning you these lines. This way of having picked men imported to visit parents and the young men in their homes, and then gather them in public meetings has proven to be the very thing wanted. But in proportion to the number of missionaries, their field of missionary work is very large, I think. The sum and substance of this letter is: In behalf of our young men in

Gunnison, I plead for as much of this God-blessed, excellent work as we possibly can get. And by its splendid fruit we know the labor is of the right kind; and we pray the Lord to greatly bless our brethren for inaugurating this splendid IMPROVEMENT ERA. And may God continue to bless your missionaries, and greatly increase their number, because their labors are much needed."

A WORD WITH OFFICERS.

In the past, too many of our officers have been of the passively good kind; that is, it has never occurred to many of them that there was anything more for them to do than to accept the office to which they had been appointed, attend the meetings of the associations, preside over the same in a formal manner, and after the meeting is dismissed take no further thought of the work until the association meets again, when they repeat the same formal procedure to be followed with the same neglect. Of course it is only here and there that such officers have been found. We realize that most of our brethren have done the best they could in the past; and in the main, have done a good work of which we are proud; but we would see them do better, and still better work, until our associations come up to the limit of their capacity for doing good. Hence we call attention to the lethargy and inability that in some instances have been manifested in the past, not for the purpose of complaining of present officials, but only that such corrections in present methods may be made as are necessary to obtain the very best results. The crying need in our association work is that the officers put more thought into their work; that they think of it oftener than once a week and at other times than when the association is in session. To encourage this it has been suggested in the instructions given heretofore by the General Superintendency (see preface to Manual for 1897, pages 3-6, and which we ask officers to read again), that frequent counsel meetings of the ward officers should be held with the view of creating and maintaining an interest in mutual improvement work; and we trust that the suggestion is not being neglected. Officers will find an abundance of work to do in these counsel meetings. One excellent thing to consider would be the lessons in the Manual for the ensuing week. The officers could with profit both to themselves and to the associations, carefully go over the lesson that they might be prepared by their thorough acquaintance with the subject matter not only to answer any questions that might arise in connection therewith, but also would be able to invest the subject of the lesson with an interest that otherwise will be impossible. And they ought not only to study the lesson of the Manual, as here proposed, but should also study the members of the association, that they may be the better able to assign to each the work he is most competent to do, that from each member may be obtained his best effort.

The results of each officer's work will be, we think, in strict proportion

to the diligence with which he pursues his labors, and the amount of intelligent thought he gives to it. Grave responsibility rests upon the officers of these improvement associations. Upon them almost wholly depends the success of these institutions. It is a great trust imposed in them, and they ought not to disappoint those who have felt that confidence in them.

Let us, before closing our remarks, refer to another matter about which more or less anxiety exists. The missionaries now laboring among the associations are meeting with what may be regarded as remarkable success. In a number of localities large additions are being made to the membership of the societies. The question is, will the local officers be able to hold the new members after the missionaries take their departure. To this question we invite the attention of all the officers, and ask them to have it in mind, and bend their best energies to the attainment of this end, for we assure them it is important. It is part of the responsibility of the officers of associations to accomplish this or at least, to use their best endeavor to do so; and we are sure they cannot do it without putting forth their very best endeavors. But let enlightened activity characterize the administration of the affairs of each association, and ways and means be devised for furnishing each member something to do, and there will be no falling back from any step in advance that has been taken.

THE GENERAL SECRETARY'S REQUEST.

The general secretary desires that the attention of the stake and ward officers be called to the necessity of a prompt answer to all letters sent from his office. On December 14th a letter was sent out by him to each of the stake superintendents, asking them to forward, *at once*, a revised list of all officers of the associations in their respective stakes. Only thirteen out of the thirty-seven stakes have responded to this request. It is very important that it should be complied with, as we are sending out circular letters to the associations almost every week, either from the general board or the ERA, and need the correct names of the presidents and other officers in order that the instructions sent out may reach the parties for whom they are intended. A prompt attention to all letters sent to the officers, from the secretary, will be very greatly appreciated by him. Brethren, please remember this, and form the habit of promptly responding to communications, and especially to communications respecting public business.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD Y. M. M. I. A.

December 18th. R. G. Dun and Co's Weekly Review of Trade issued today says: Close to its annual holiday and halt, the business of the year is surprisingly large. Payments through banks are again 2.5 per cent larger than in 1892, heretofore the year of greatest prosperity; the production of iron and woollens and boots and shoes is larger than ever before; exports eclipse all the past records, and failures for two weeks have been the smallest for corresponding weeks in five years. * * * The commission appointed by the Governor of Colorado to investigate the recent Indian troubles in Colorado have reported, vindicating the game wardens and finding that the Indians were the aggressors. * * * Congress adjourned until Jan. 5th, 1898.

19th. A fire broke out this morning in St. Louis. A five story building is completely gutted. Loss \$335,000.

20th. The whole civilized world is disturbed over the seizure of Chinese ports by the Russians and Germans.

21st. The New York World invites Mr. Wm. J. Bryan to abandon the silver cause and lead a united Democracy on a platform based on the mistakes of the McKinley Administration. * * * A special dispatch from Shanghai, China, states that the British squadron will make a demonstration in the China sea as a warning, it is supposed, that Great Britain intends to oppose the division of China without consulting the British government.

22nd. In an interview just published Gen. Weyler is quoted as saying that the success of Cuban autonomy is hopeless, and if persisted in by the Spanish government will result in the loss of Cuba to Spain.

23rd. A fire this morning in Cleveland, Ohio, which destroyed property valued at \$1,000,000. * * * The Chestnut Street National Bank, of Philadelphia, which was regarded as one of the strongest in that city, failed today, involving the closing of the Chestnut Street Trust and Savings Fund Company. The liabilities of the two concerns amounted to \$3,000,000. * * * A dispatch to the London Daily Chronicle from Rome says that England has proposed to Russia a conference on the Chinese question, with a view to avoiding dangerous rivalries.

24th. Secretary of State John Sherman issues an appeal to Americans for "money, provisions, clothing, medicines and the like articles of prime necessity" for the suffering Cubans.

25th. It is reported that under the orders of Gen. Gomez, the Cuban leader, emissaries sent by the Spaniards to propose peace, are hanged.

26th. The Spanish government is dissatisfied with the reply of United States Minister Woodford to a Spanish note, and the Madrid press is indulging in more anti-American heroics. * * * The situation in China becomes more complicated. It is reported that Great Britain has

seventeen warships off Chemulpo, Korea, supporting the British consul's protest against Russian and German occupation of Chinese ports, and that Japan has a fleet of thirty warships in readiness to support England's position. * * * The United States is carefully watching developments with a view to protecting American commercial interests in China.

27th: Rev. J. A. Hamilton, secretary of the Congregational Educational Society, having made special investigation of the present status of "Mormonism," today made a report in which he states that the Mormon Church leaders are doing everything in their power to prevent the continued establishment of non-Mormon schools in Utah. * * * Russia occupies another Chinese port, Kin Chaw, north of Port Arthur. * * * Word comes from Berlin that Prince Bismarck is ill, suffering with gout and is unable to walk or sleep.

28th: In a speech to a gathering of representative republicans in Indianapolis, Senator Fairbanks stated that President McKinley had said to him, "I am going to keep the bond. I am going to vindicate the 'sound money' plank in the St. Louis platform." * * * Thirty persons arriving in Seattle, Wash., today from Dawson City, say that there will be no starvation there this winter, and that the Klondikers have enough provisions to last them until late in the spring.

29th: Three thousand people are rendered homeless by a fire in Port Au Prince, Haiti. * * * Today being the 88th anniversary of the birth of Wm. E. Gladstone, he receives many congratulations. * * * In a decree issued by the emperor of China, in relation to an eclipse of the sun which occurs on January 22nd, 1898—the Chinese New Year's day—his "celestial highness" says, "We are filled with forebodings at this news (the coming of the eclipse), and hasten to seek within ourselves for sins which may have thus brought the wrath of heaven upon the land." He forbids all festivals usual in China on that day.

30th: It is reported that the British naval reserves will be mobilized. These reserves number 28,000 men, 10,000 of whom will be required to complete the manning of the British warships.

31st: Capt. George A. Cornish, the newly appointed Indian agent at the Uintah and Ouray agencies has arrived at White Rocks, Utah. * * * The director of the mint says there is substantial evidence that the world's product of gold for 1897 will probably exceed \$240,000,000, an increase of nearly 20 per cent over 1896. The gold product of the United States for 1897, will approximate \$61,500,000; \$20,000,000 of which it is estimated, is produced by Colorado.

January 1st, 1898: New York today became the second city of the world. At 12 o'clock noon, Robt. A. Van Wyck entered upon his duties as mayor of Greater New York, the population of which is said to be 3,500,000. * * *

The sixtieth anniversary of the celebration of mass by Pope Leo XIII. was celebrated in the Vatican today. The pope received valuable presents from every country. * * * Autonomy for Cuba became a fact today by the swearing in of the secretaries of the provisional government.

2nd: Smallpox is epidemic in several districts of Cuba, and much suffering is reported among the concentrados. * * * It is announced that China has again yielded to the demands of Germany. The commandant at the Chinese garrison at Toao-Chou has been dismissed. His offense was the use of strong language to the German missionaries there.

3rd: John Clark assumed the office of mayor of Salt Lake City at noon today. * * * A contract was closed in Los Angeles, Cal., today for the erection of a beet sugar factory at Ogden, Utah, to be completed in time to handle the beet crop of 1898. The total cost will be

\$700,000. * * * The statement of the public debt, issued to-day, shows a decrease in the debt of \$10,114,899. The decrease is due principally to an increase of cash accounted for by the sale of the Union Pacific railroad. * * * Great Britain announces that she will demand the same rights at Port Arthur and Kaio Chou, China, as are accorded Russia and Germany, and will use such force to secure or defend them as may be necessary.

4th: Senator Teller of Colorado expresses the belief that the dismemberment of China means the cutting off of our commerce in the Orient, and the introduction of a competitor in production who will deprive us of the rest of the world and even supply our own people, which we cannot permit without becoming a third or fourth rate nation. He thinks we should join with England in a notice to Russia and Germany, that dismemberment will not be permitted. * * * Wm. J. Bryan arrives in Lincoln, Neb., from his visit to Mexico and is accorded an enthusiastic reception by his fellow towns-people. * * * It is reported that rich deposits of gold, equalled only by those in Klondike, have been discovered in Labrador, and that arrangements have already been made for gold-seeking expeditions to start in the spring.

5th: Ex-Governor Arthur L. Thomas is appointed postmaster at Salt Lake City and George A. Smith receiver of the land office. * * * China cedes Kaio Chou bay to Germany. The cession is in the form of a lease.

6th. The Civil Service law is discussed in the house of representatives and a hot debate ensues. * * * "A Washington special to the Chicago Tribune states that Spain is considering a formal request to the United States to use its good offices to stop the fighting in Cuba. *

* * * The German press is exulting over the success of German diplomacy in China.

7th: The appointment of Arthur L. Thomas as postmaster at Salt Lake City, is confirmed by the Senate.

8th: In a report received in Boston, by the Congregational Home Missionary Society, from its superintendent in Utah, Rev. Winfield G. Hawkes, of Salt Lake City, he says the leaders of the Mormon church are trying to restore their old power over the people and are having temporary success to a considerable degree, thus keeping some of the timid from Congregational influence and steadily hindering Congregational work. He thinks there is a spirit of independence among the young people which will, ere long, produce a conflict between them and the Church leaders. *

* * * Secretary of State Sherman, issues another proclamation in behalf of the suffering Cubans in which it is stated that the President has appointed, with the co-operation of the American Red Cross, the New York Chamber of Commerce and one of the representatives of the religious Community, a Central Cuban relief committee, with headquarters at New York, and an appeal is made to all whose hearts are open to the cry of distress and affliction to second the generous efforts now being made in behalf of the sufferers.

9th: Congressman W. H. King arrives in Tampa, Fla., from his trip of investigation in Cuba. He says no one has ever half depicted the awful horrors of the reconcentrados. He found them naked and emaciated and dying in the streets.

10th: The senate decided today that the debate on the Hawaiian treaty will be had behind closed doors. * * * The heaviest snow ever known in the plains of San Bernadino fell today; orange trees break down with the weight. The United States weather bureau at San Francisco has sent out a warning to the citrus growers to guard against heavy frosts.

11th: Extraordinary cold still prevails in California. Snow is re-

ported from almost every county. * * * A letter received at Seattle, Washington, states that Joaquin Miller the "Poet of the Sierras" arrived at Dawson City, on Dec 4th, badly frozen. * * * In a tornado which swept over Fort Smith, Arkansas at 11 o'clock tonight, forty people were killed, many injured and one million dollars worth of property destroyed.

12th: It was announced in Wall Street today that the Union Pacific reorganization committee had obtained a controlling interest in the Oregon Short Line. * * * After a long and hard fight Marcus A. Hanna is elected to the United States senate by the Ohio legislature. * * * Angered by the violent attacks of some of the local papers of Havana, upon the general-in-chief, and the principal officers of the Spanish army in Cuba, about one hundred army officers started a riot by smashing the windows of the offices of the journals and shouting "Long live Spain," "Long live the army," etc. Civilians join the soldiers and a serious riot ensues.

13th: By private information sent to the State department it appears that powerful influences are at work to secure Cuban independence. Large holders of Spanish bonds based on the resources and revenues of Cuba are making representations to this country with this end in view. * * * Senator Cannon presented a resolution in the senate today requesting the president to transmit to the senate a statement showing what measures were being enforced by the government to protect the lives, liberty and property of American citizens dwelling in Cuba. * * * Secretary General Congosto, of Cuba, telegraphs the Spanish minister at Washington that complete calm reigns in Havana, and the city has recovered its normal condition.

14th: Prominent officers of the Salvation Army confer with the Bear River Canal company with a view to locating a large colony in the Bear River valley, Box Elder County, Utah. * * * Judge Norrell, in the Third District Court, today rendered a decision sustaining the Summit County ordinance levying a tax for sheep grazing. *

* * * Senator Hoar presented a joint resolution in the United States senate today proposing an amendment to the Constitution of the United States, changing the date of inauguration day from March 4th to April 30th. * * * Thomas A. Edison, Jr., has invented a machine for utilizing the wave power of the sea in furnishing electric power.

15th: A bill was introduced in the senate today to establish the eight-hour law in all states and territories. * * * The representative of the Westinghouse Electric company, at Rome, has telegraphed his house that he has secured a contract for lighting the Catacombs of Rome with electricity.

16th: Benjamin Butterworth, commissioner of patents, died at Thomasville, Ga. * * * Rt. Hon. Charles Pelham Villiers, known as "Father of the House of Commons," having sat continuously in that body for sixty-two years, died in London, England, today; aged 96 years.

17th: President Dole of Hawaii arrived in San Francisco today on his way to Washington. President Dole states that he is here on a friendly visit to this country and its president and to advise the Hawaiian legation at Washington during the consideration of the annexation treaty. * * * A son of Gen. George B. McClellan made a speech in the house of representatives today in which he attacked the army of the United States. He said it was little better than a clumsily organized national police force, and declared it should be entirely reorganized. * * * A decision was handed down in the Supreme Court of the United States today in which it is held that the heirs of a man who commits suicide when of sound mind, cannot recover an insurance policy issued on his life.



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